CHRISTIAN-MUSLIM DIALOGUE WITH PARTICULAR REFERENCE TO

PENTECOSTALS AND MUSLIMS IN NAIROBI NORTH DISTRICT,

NAIROBI COUNTY, KENYA

By

PATRICK MBURU KAMAU
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DECLARATION

This thesis is my original work and has not been presented for a degree or academic award in any other university.

Signature: _____ Date: November, 2013

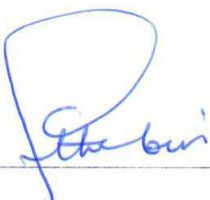**PATRICK MBURU KAMAU**

C82/10695/2007

SUPERVISORS:

This thesis has been submitted with our approval as university supervisors.

Signature: _____ Date 27·11·2013

DR. STEPHEN NJOKA NYAGA

Department of Environmental Studies and Community Development

Kenyatta University

Signature: _____ Date 27/11/2013

PROFESSOR ZABLON NTHAMBURI

Department of Religion

Africa Nazarene University

DEDICATION

I dedicate this thesis to God for providing me with an opportunity to study. I also dedicate this thesis to my dear wife, Ann Mwari, whose love and encouragement I treasure. I further dedicate it to my children FionahNjeri, Alvin Kamau and Enoch Mshindifor their prayers; my parents Michael Kamau and Mary Njeri for their constant prayer support. In addition, I dedicate the thesis to my in- laws Joseph Kiriamana and JoystinaKiriamanafor their encouragement and mutual support. Finally,the dedication goes to all my sisters, brothers and friends.

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OPERATIONAL DEFINITION OF KEY CONCEPTS AND TERMS

Chrislam: an attempt to produce an ecumenical reconciliation between Christianity and Islam by literally combining Biblical and Qur'anic teachings.

Christian-Muslim Dialogue: The building up of a relationship between Christians and Muslims with an attempt to overcome doctrinal and mutual prejudices in order to enhance tolerance.

Classical Pentecostal: refer to those Christians who believe in the second work of grace of Spirit-baptism as a separate from and subsequent to conversion and the experience is speaking in other tongues.

Comparative Theology: A field of study that analyzes similarities and differences of themes, rituals and doctrines among world religions.

Evangelical Churches: All churches that subscribe to the primacy of preaching the Gospel of Jesus Christ by word and deed. Emphasis is laid on witnessing through life examples.

Interfaith Dialogue: A constructive, honest, objective and sincere conversation between Christians and Muslims. It encompasses harmonious relations, religious freedom and interfaith relations.

Inter-faith relations: refers to the relationship established and nurtured among peoples of different faiths.

Mainline Churches: These are churches started by white missionaries or historic churches which include Roman Catholic Church, Anglican Church,Nazarene Church, Methodist Church, and Presbyterian Church of East Africa, among others.

Pentecostal Christian Umma: Muslims who convert to Christianity but remain active in some Islamic religious practices rather than changing fundamentally their religious devotion.

Pentecostal Churches: An umbrella term comprising churches which emphasize the experience of Spirit baptism, usually manifested through glossolalia, speaking in tongues and promoting other gifts of the Spirit which include faith, healing, prophecy and exorcism.

LIST OF ABBREVIATIONS AND ACRONYMS

AACC	All Africa Conference of Churches
AICs	African Independent Churches
AIU	Africa International University
CMS	Church Missionary Society
CPDP	Community Peace Building and Development Project
CYU	ChemichemiYaUkweli
CRISCO	Christian Community Church
DC	Deliverance Church
EAK	Evangelical Alliance of Kenya
FGDs	Focused Group Discussions
GOK	Government of Kenya
HIRA	Head of Islamic Religious Affairs
IAPA	Interfaith Activities for Peace in Africa
ICK	Interfaith Council of Kenya
IFAPA	Inter-faith Activities for Peace in Africa
IID	The Institute of Inter-faith Dialog
IRCK	Inter-faith Council of Kenya
IRF	Inter-Religious Forum
ITE	Islam Training on Evangelism
IYI	Interfaith Youth Initiative
JCC	Jubilee Christian Centre
JEM	Jesus Evangelistic Ministries
JIAM	Jesus is Alive Ministries
KDF	Kenya Defence Forces
KENMAC	Kenya National Muslim Advisory Council
KU	Kenyatta University
MMC	Maximum Miracle Centre
NCBD	Nairobi Central Business District
NCC	Nairobi Christian Church
NCCK	National Council of Churches of Kenya
NEM	Neno Evangelistic Ministries
NGO	Non-Government Organization
NHSSP	National Health Sector Strategic Plan of Kenya
NLC	Nairobi Lighthouse Church
NPI	Nairobi Peace Initiative
NRMs	New Religious Movements
O.I	Oral Informant
PEV	Post Election Violence
PFC	Pentecostal Free Church
PROCMURA	Programme for Christian Muslim Relations in Africa
RGC	Redeemed Gospel Church
SPSS	Statistical Package for Social Sciences
SRP	Socio-Religious **Peacebuilding**
SUPKEM	Supreme Council of Kenya Muslims
VEM	Vision Evangelistic Ministries
WCC	World Council of Churches
WCRP	World Conference of Religions for Peace
WQP	Wesleyan Quadrilateral Paradigm

ABSTRACT

Interfaith dialogue is indispensable to peace and tranquility globally within the context of religious pluralism. Christians and Muslims worldwide stand in need of greater intercommunication, collaboration, and interfaith dialogue for harmonious living. Leaders of these faiths concur that Christian-Muslim dialogue is imperative. However, the interaction between Pentecostal Christians and Muslims has generally been characterized by distrust, apprehension and mutual rivalry, sometimes resulting into loss of life and destruction of property. In Nairobi, features of mistrust, disharmony, and intolerance among Pentecostal churches toward Muslims have been witnessed. The study explored Christian-Muslim dialogue with particular reference to Pentecostal Christians and Muslims in Nairobi North District, Kenya. It examines Biblical and Qur'anic teaching on Christian-Muslim dialogue as well as the role of religious organizations in fostering such dialogue. The study was guided by the Integrated Inclusivism Conceptual Model of dialogue which underlines areas of convergence and divergence in order to promote constructive Christian-Muslim dialogue. Overall, the study sought to examine how Christian-Muslim dialogue becomes a practical model for both Pentecostal Christians and Muslims in Nairobi building a harmonious human community that respects each other's differences and particularities. Data for this study was gathered from both primary and secondary sources. Field research involved self-administered questionnaires and oral interviews. A non-probability sample method was used to collect data. The study purposively selected respondents from Pentecostal churches and mosques in Nairobi North District as well as the religious organizations that focus on interfaith dialogue based in Nairobi. Key respondents, focus group discussions and secondary data were utilized. Qualitative data, which reflect crosscutting issues, is thematized and grouped into similar categories for analysis. The study used SPSS in data analysis. Quantitative data is analyzed using descriptive statistics (simple statistical techniques) and these frequencies and percentages discussed and presented using tables and figures. The two categories of data are synthesized, integrated and presented thematically according to the objectives of the study. The research findings underscore that a constructive Christian-Muslim dialogueshould take into consideration integrated inclusivism ideals associated with shared theological concepts and values, socio-political and economic dialogue and divergent theological concept. The study found five main recommendation areas which when applied would promote constructive interfaith dialogue between Pentecostal Christians and Muslims in Nairobi North District. These include;promoting Christian-Muslim dialogue through Biblical and Qur'anicteachings, historical perspective, overcoming interfaith hindrances, through religious organizations, religious and political leaders and integrated inclusivism ways. In conclusion, interfaith dialogue is the solutions for effectivedialogue between Muslims and Pentecostal Christians in Nairobi North District.

CHAPTER ONE
GENERAL INTRODUCTION
1.1 Background to the Study

Christian-Muslim relations have an intricate history occasionally marked by rivalry or war and sometimes, constructive harmonious living together (King, 1971; Kabiri, 1990; Gioia, 1997; Dirks, 2004; Rae, 2004; Nyaga, 2006; 2007; Ayoub and Omar, 2007). This is evidenced by the early jihads towards Christians and retaliatory through medieval crusades (Peters, 1994; Bartlett, 2000; Madden, 2005; Bowen, 2010; Miller, 2011). Currently, a new wave (*Chrislam*) integrating Christian with Islamic doctrines is taking root in the world as a response to interfaith dialogue. Followers of Chrislam acknowledge both the Bible and Qur'an as authentic scriptures and use them in their worship services (Miller, 2011).

In many instances, however, political, economic and theological factors have combined to polarize Christians and Muslims into mutually antagonistic communities (Anderson, 1977; Kahumbi, 1995). This calls for a new and urgent consideration of Christian-Muslim dialogue as a priority in coexistence and cooperation. The sense of urgency for Christian-Muslim dialogue should incorporate a long-term necessity of continuing to deepen a mutual understanding and trust.Indeed, Christian-Muslim conflicts have been experienced in some countries of Africa (Bakari, Saadand National Seminar on Contemporary Islam in Kenya Mombasa, 1995; Nnoli, 1998; Nyaga, 2006).

Worldevents such as the September 11, 2001 bombing of the Twin Towers in United State of America (USA) have shaped Christians' and Muslims' perceptions of each other in an environment which seems to promote division. Other reports of Christian and Muslim encounters in Africa show similar tendencies: lack of mutual religious

recognition and respect in some countries has brought about untold sufferings, pain and melancholy to the people (Mvumbi, 2006). Some of these countries include Nigeria, Sudan, Egypt and Kenya, amongothers (Akuar, 2001). In some cases, such conflicts have dislodged communities (Kimball, 1991; Goldman, 2004; Mazrui, 2006).

Globally, Christians and Muslims have been in contact for over fourteen centuries (Ogutu, 1990; Ali, 1991; Soares, 2006). Scholars contend that such encounters in a religiously plural world make the possibilities of inter-faith and multi-faith dialogue extremely important (Ali, 1991; Kateregga and Shenk, 1995; Temple and Mbillah, 2000; Nyaga, 2006). The need for inter-faith dialogue has led to the formation of various Christian and Muslim organizations globally to foster Christian-Muslim relations.For Christianity, mainline churches spearheaded the process. The Second Vatican Council (1962-65) legitimized Christian-Muslim relations through the Conciliar Declaration (Michel, 2003; Mvumbi, 2006). Protestant churches and religious organizations emerged to support it (Flanney, 1975; Ronzani and Onyango-Ajus, 2003).

Fitzgerald (2003) and Michel (2003) observe that the Vatican Council (commonly known as the Conciliar Declaration) with the initiative of the late Pope John Paul II marked a new beginning of Christian-Muslim dialogue from a Roman Catholic perspective. Gioia (1997) argues that the Council's support for interfaith dialogue may have been inspired by an earlier letter from Pope Gregory VII to a Muslim ruler Al-Nasir in 1076 AD. The Muslim leader had requested for priests to serve Christians in his territory in what is present-day Algeria. Fitzgerald (2003) notes that after the Council Declaration, Christians and Sunni Muslims started their first dialogue in

1969. Since then, the Catholic-Muslim Liaison Committee and World Council of Churches (WCC) have met severally to discuss matters of interfaith relations(WCC, 1999; Haron, 2006).

Spermber (2000) argues that Christian-Muslim dialogue developed along a desire to study Scripture and its evolution, from theoretical reflection to concrete dialogue. Spermber further observes that the concept of Christian-Muslim dialogue first started as a Jewish-Muslim-Christian trilateral. It involved the Arabian Islam, South East Asian region, Africa and Muslim immigrant in the West. Currently, Christian-Muslim dialogue primarily focuses on peaceful coexistence. Generally, Classical Pentecostal, Charismatic and African Instituted churches (AICs) are invisible in interfaith forums. There is need for Christian-Muslim dialogue to both solidify a common ground between Christianity and Islam and mitigate controversies and violent conflicts arising from the same (Ali, 1991; Shenk, 2006; Catholic News Agency, 2007).

The basis for Christian-Muslim dialogue is that Christianity and Islam are geographically the most widespread world religions (Molla, 1966; Bakari and Yahya, 1995; Arinze, 1997). Approximately, Christianity has over 2 billion and Islam 1.2 billion followers worldwide (Ali, 1986; Fitzgerald, 2003; Spermber, 2000; Robison, 2006; Shenk, 2006; Pew Forum on Religion & Public Life, 2011). Pentecostal Christians form 8% of the total world population and 27% of the total number of global Christians(Smith, 2011,The Pew forum on Religion and Public Life, 2011).It matters then, not only to Christians and Muslims, but also to the rest of the world population, how the followers of these two religions relate to each other and how they envision their relationship in a pluralistic society. In Africa, Christians form 48 percent of the continental population, while Muslims are 40 percent (Al-Masih, 1999;

Koschorke, 2007). Christians in Kenya are estimated at 66 to 88.7 percent, while Muslim form 10 to 20 percent (Government of Kenya, 2006; Pew Forum on Religion and Public Life, 2008).In 2007, there were already 8,520 registered churches in Kenya and over 7000 churches applying for registration (Cole,2007; Ndegwa, 2007).

In the last three decades,since 1980s, concerted effortshave been made between Christians and Muslims towards a new religious understanding in scholarship and dialogue (Knitter, 1986). It is worth noting that in Kenya, some mainline churches and academic theological institutions have taken the initiative of promoting an objective study of Islam (Mazrui, 2006). However, not much is evidentin most Pentecostal colleges and churches where Muslims are a target of evangelism (Shenk, 2006). Contemporary developments, political and otherwise, may be threatening to build up new attitudes of distrust and hostility. Various religious differences among Christians and Muslims create need among these adherents in both faiths to learnmore about each other's faith and continue to improve their relationship.

Christianity in Africa has been characterized by rapid growth perhaps attributed to New Religious Movements (NRMs) – especially AICs, among them some Pentecostal churches (Omulokoli, 1998; Kalu, 2000; Shorter and Njiru, 2001; Mwaura, 2003; Samita, 2004). According to World Christian Encyclopedia (1982), there are over 8000registered Pentecostal churches in Africa. These churches have impacted Christianity in various ways; they not only challenge mainline churches in terms of form, structural organization and numerical growth, but also in their ways of theologizing on matters of inter-faith dialogue.

The growth of Pentecostal churches in Kenya, particularly in Nairobi has been attributed to several factors, intensified evangelistic efforts especially, open-air

crusades(Samita, 2004). The religious freedom enshrined in the Kenyan Constitution also serves as another contributing factor to the growth of Pentecostal churches. In 1997, Pentecostal Christians were estimated at 25 percent of Kenyan Christian population (Onyango, 1997). In 2006, Pentecostals were estimated at about half of Kenya's Christian population (Government of Kenya-GoK, 2006). This indicates that they cannot be ignored in matters that affect Kenya's Christian population, especially issues of inter-faith dialogue.

Inter-faith dialogue is evident in Christian and Muslim theology (Knitter, 1986; Miller and Mwakabana, 1998). Several passages in the Bible would be used to support inter-faith dialogue (e.g. Exodus 19:5-6; Psalms 24.1; Isaiah, 19:19-25; Amos, 9:7; Matthew 8:11-12; Luke 13:29; Acts 14:17; 17:2; 18:4; 19:8; Romans 1:9; Ali, 1991; Kibicho, 2006). The Qur'an itself contains references to Christians and indications on the way dialogue should be conducted (Qur'an 2: 136, 253, 285; 3:3, 64-65, 84, 111-115; 61:6 cf. Esposito, 1994; Murata and Chittick, 1994; Kahumbi, 1995). Though the last three decades have seen some concerted efforts towards a new understanding in inter-faith dialogue, conflicts between Christians and Muslims have still reigned high (Michel, 2003).

Nyaga (2006)examinesconflicts between Christians and Muslims in Kenya. North Eastern, Coast and Nairobi counties have witnessed tragic conflicts between Christians and Muslims marked by destruction of churches, mosques and properties,with some even causing death (Okite, 2001; Mwakio and Masai, 2003; Shenk, 2006; Sperling, 2006; Nyaga, 2006, 2007). In Nairobi and other parts of Kenya, differences between Christians and Muslims are magnified by the way Biblical and Qur'anic texts are publically interpreted, for example in open air

preaching by Pentecostal clergy and evangelists. Christians and Muslims were divided further on the eve of the New Constitution based on Bomas Draft in 2003 to 2005 where Muslims sought for the inclusion of *Kadhis* courts.Their Christian counterparts saw itotherwise and vehemently opposed it all through, in vain. There are also distributions of anti-Islamic pamphlets by some Pentecostal preachers, demeaning Islamic faith (Maina, 1993; *Kenya Times* 7th February 1994, 43; *Daily Nation*, 3rd April 1994; Kahumbi, 1995; Oded, 2000; Wandera, 2007). For instance, a Christian clergy in Nairobi while distributing anti-Islamic pamphlets urged Christians to stand up and fight the spread of Islam in Africa, a statement that sparked Muslim youth to riot in Nairobi as well as other urban areas such as Isiolo, Mombasa, Garissa and Nakuru (*Daily Nation* 5.3.1993). In addition, some Islamic *da'wah* (call or outreach), especially *mihadhra* have interrupted inter-religious harmony in Nairobi as well as other parts of Kenya (Mutei, 2006). Apparently, most evangelistic crusades and provocative sermons in churches are more common in Pentecostal churches (Samita, 2004).Most of these provocative sermons are taking place mostly in Eastleigh areas and Uhuru Park among other many churches in Nairobi North District. Some of these sermons appear questionable, lack efficiency, integrity and validity; thus, eliciting suspicion and negative attitude (Samita, 2004).

1.2 Statement of the Problem

The background of the study has exemplified the urgency for enhancing Christian-Muslim dialogue due to the religious related conflicts between Christians and Muslims in most parts of the world. The Conciliar Declaration (1962-65) provided avenues for officially initiating interfaith dialogue from a Roman Catholic perspective not necessarily embraced by Pentecostal churches. Pentecostal churches appear not to have enthusiastically pursuedsimilar efforts made by mainline churches on interfaith

relations. There is no explicit guiding view among Pentecostal churches on how the Bible informs their engagement in inter-faith dialogue. Why theapparent lack of explicit efforts of Pentecostal churches towards engagement in Christian-Muslim dialogue?

Interaction between Pentecostal Christians and Muslims in Nairobi and other parts of the country has been characterized by suspicion, misapprehension and mutual antagonism. Why is there such an attitude? What implications does it have on inter-faith initiatives? This study attempts to address these questions. Pentecostal churches in Nairobi appear to underline that Muslims can only be targets for evangelism hence there is nothing to dialogue about as far as Christian faith is concerned. Yet, Christian theology is expected to promote God's love for all humanity, portraying unconditional love, justice and tolerance regardless of one's religious background. Ironically, even some Muslim religious leaders in Nairobi appear to exhibit a strong reservation towards efforts of inter-faith dialogue (Mutei, 2006). Subsequently, one wonders how Pentecostal churches can change their perception and responses towards Muslims and vice versa. What do such motives mean for serious engagement in dialogue? Would they enhance or hinder dialogue? What are the sources or bases of such motives? The study has responded to these questions in subsequent chapters.

The above challenging issues constituted a research problem that required a scholarly investigation. The study focused on Christian-Muslim dialogue with particular reference to Pentecostal Christians and Muslims in Nairobi, Kenya.

1.3 Research Questions

1. What are the Biblical and Qur'anic teachings for Christian dialogue with Muslims?

2. How has been the Christian-Muslim dialogue from a historical perspective?

3. What are the challenges to inter-faith dialogue between Pentecostal Christians and Muslims in Nairobi?

4. What efforts are being made by Pentecostal Christians and Muslim religious leaders and organizations to promote Christian-Muslim dialogue in Nairobi North District?

5. What strategies could help the Pentecostal churches to appraise Christian-Muslim dialogue in Nairobi North District?

1.4 Objectives of the Study

The specific objectives which this study sought to achieve are to:

1. Examine the Biblical and Qur'anic teachings regarding inter-faith dialogue.

2. Discuss Christian-Muslim dialogue from a historical perspective.

3. Identify and discuss factors that hinder Christian-Muslim dialoguebetween Pentecostals and Muslims in Nairobi North District.

4. Analyze initiatives of Pentecostal and Muslim religious leaders and organizations in promoting inter-faith dialogue in Nairobi North District.

5. Establish effective ways of enhancing Christian-Muslim dialogue withrespect toPentecostals and Muslims in Nairobi North District.

1.5Research Hypotheses

1. Biblical and Qur'anic teachings underline necessity for tolerance towards people of other faiths and cultures.

2. The history of Christian-Muslim dialogue has been characterized by tolerance and intolerance.

3. There exists a pre-conceived attitude of mistrust and rivalry between Pentecostals Christians and Muslims in NairobiNorth District.

4. The effort of religious leaders and organizations to promote inter-faith dialogue between Pentecostal Christians and Muslims is not effective in NairobiNorth District.

5. Enriching theological understanding of Pentecostal Christians with values of inter-faith dialogue is amongst the effective ways of establishing Christian-Muslim dialoguein Nairobi North District.

1.6 Significance of the Study

Christians and Muslims have been involved in inter-faith conflicts since the dawn of Islam. Inter-faith dialogue is a prerequisite to strengthen Christian and Muslim relationship. Earlier studies have focused on inter-faith dialogue from mainline churches' perspective (Austin, 1975; Cragg, 1982; Anderson, 1992; Iprave, 2002; Badawi, 2004; Mutei, 2006; Mvumbi, 2006; Nyaga, 2006; Shenk, 2006; Soares, 2006Kateregga and Shenk, 2011). This study is timely because most of the interfaith forums between Christians and Muslims are propagated by the mainline churches while the Petecostal churches are absent. Petecostal churches are greatly increasing in number.Their absence in interfaith dialogue is a major concern. Mainline churches and Muslims dialogue focuses on relations and peaceful coexistence but ignoresinter-faith dialogue which should constitute shared and divergent theological matters as well as socio-political and economic aspects. In addition, this study is timely when *Chrislam* is taking roots worldwide. This begs the question, how should Christian-Muslim dialogue be conducted without compromising or mixing faiths and doctrinal teachings? The study contributes to the enhancement of interfaith dialogue between Pentecostal Christians and Muslims in Nairobi.

The study offers insights on varied interpretations of Biblical teachings on inter-faith dialogue by Pentecostal churches. It particularly contributes to an academic quest for constructive response towards institutionalization of Christian-Muslim dialogue in Africa and more so Pentecostal Christian denominations. It provides avenues for Pentecostal theological institutions to incorporate courses related to inter-faith dialogue.

The findings further support the enhancement of the social pillar of Kenya's Vision 2030 on National Planning Strategy regarding national cohesion, inter-religious and inter-ethnic peace building and conflict management (GoK, 2008). They further benefit the political and religious leaders, educationists and Non-governmental Organizations (NGOs) in their efforts to build peace and harmonious relations between Christians and Muslims.

1.7 Scope and Limitations of the Study

The study was carried out in Nairobi North District which comprises three administrative divisions: Central, Kasarani and Pumwani in Nairobi County. SomeNairobi North District is cosmopolitan in nature and readily affords a resourceful research locale. Its wide spectrum of Pentecostal churches in terms of sizes and sprawling mosques served as relevant for the study. Pentecostal churches and mosques within the district were considered for the study. Information was sought from church pastors, lay people and imams/sheikhs. In addition, data was gathered from religious organizations that focus on promoting Christian-Muslim relations.

1.8 Literature Review

Literature related to the study has been reviewed under four main themes: First, the history of Christian-Muslim dialogue. Second, challenges to constructive Christian-Muslim dialogue in Kenya. Third, Christian-Muslim relations in Kenya, with special

focus on Nairobi, and fourth, Christian perspective on Christian-Muslim dialogue in Kenya. Emphasis was given on the situation in Nairobi.

1.8.1 Historyof Christian-Muslim Dialogue

Caspar (1987), Arinze, (1997), Gioia (1997), Rae (2004), Haron (2006), Muhammed (2006) Muhammed (2006) and Smith, 2007 argue that Christians and Muslims have a dark history of conflicts. Nevertheless, the Conciliar Declaration marked the beginning of Christian-Muslim relations from a Roman Catholic perspective. Pope John Paul II and the Council urged Christians and Muslims to forget the past (jihads and medieval crusades) and sincerely make effort to achieve mutual understanding to promote peace, liberty, social justice and moral values (Fitzgerald, 2003; Michel, 2003). The Vatican II Council appointed the Secretariat for Non-Christians, later to become the Pontifical Council for Interreligious Dialogue to oversee the endeavors. Nonetheless, organized dialogue between Christians and Muslims can be dated back to 1969. The Pontifical Council for Interreligious Dialogue formed joint committees with Muslims called the Catholic-Muslim Liaison Committee, to spearhead dialogue, inclusive of the World Muslim Congress, World Muslim League, International Islamic Committee for *Da'wah* and Humanitarian Relief, and Islamic Economic Social and Cultural Organization. Fitzgerald (2003) and Michel(2003) clarify that the Conciliar Declaration about people of other faiths serves as the stepping stone in all other subsequent meetings on Christian-Muslim dialogue. The above scholars note that active interfaith dialogue between Christians and Muslims may be traced from the Conciliar Declaration. These ideas favor this study since they form part of the history of official interfaith dialogue between Christians and Muslims.

Spermber (2000), Shenk (2006) and Robison (2006) observe that Christians and Muslims form about 35 and 18 percent respectively of the world population. The relationship especially in terms of interfaith dialogue has not been very effective. For instance, in 1982, at Colombo, Christian-Muslim dialogue came close to a disaster due to misunderstanding and lack of comprehension. As a result, Christian-Muslim Consultative Committee was formed to build up a kind of supervisory body of Christian-Muslim representative. However, it never transcended the local level in Geneva and it ceased to meet after 1990. The above scholars, Spermber, Robison and Shenk note that it is important for followers of Christianity and Islam to learn living harmoniously with others or among themselves in a pluralistic society. This implies fostering a constructive theology of Christian-Muslim dialogue among the Pentecostal Christians and Muslims.

The WCC (1999) cites several meetings between Christians and Muslims in various places. These include Cartigny (Geneva) 1969, Broumana (Lebanon) 1972, Accra (Ghana) 1974, Cairo (Egypt) 1974, Hong Kong (China) 1975, Ibadan (Nigeria) 1991, and Pattaya and Thailand (1994), among others. Themes of these meetings were on common values such as family life, business and ethics of banking, and co-existence amidst differences, cooperation in development and harmony among believers of "Living Faiths." Bilateral meetings continued in North Africa after 1994, from Mauritania to Egypt, taking place in Assisi, Italy (October 1998). The special feature of these meetings was that they incorporated Christian and Muslim delegates to contribute towards better relationship among their followers. This creates an interesting dynamic which appears to stimulate a true dialogue. The above works provide chronological details of several interfaith meetings which inform this study.

Kenny (2003), Helleman (2006), Saif (2007), Cracknell (2008) and Pulcini (2008) contend that similarities which Christians and Muslimsshare summon them to a mutual understanding through dialogue. Some of these similarities include monotheism, sanctity of life and religious piety. Despite these similarities, there are also significant differences to be considered since true inter-faith dialogue can only be built on proper understanding of Christian and Muslim theology. It is worth recognizing that a number of churches and theological institutions both Christian and Muslim have taken the initiative of promoting objective knowledge of each faith. Christian-Muslim dialogue under the auspices of the Catholic-Muslim Liaison Committee and WCC, for instance, is based on mutual respect, understanding and recognition of the differences as both a condition of human existence and a manifestation of divine wisdom, a positive remark for this study. The concept of how to handle various theological differences between Christians and Muslims was investigated.

One of the ways in which Christianity in Africa manifests itself is through Pentecostalism, a feature of Africa's religious heritage (Al-Masih, 1999). Recent figures from the World Christian Database indicate that Pentecostals now represent 12 percent, or about 107 million of Africa's population of nearly 890 million people (The Pew Forum on Religion & Public Life, 2008). By 2002, East Africa hosted approximately 5,000 denominations of Pentecostal churches (Pew Forum on Public and Religion Life, 2010). The foregoing works point out that demographically, Pentecostal churches are growing fast in numbers. This makes the need for harmonious relations between Pentecostal Christians and Muslims important. There is a lacuna on knowledge of harmonious living with people of other faiths in the above works, a major concern of this study.

Christianity and Islam are major faiths in Kenya, though Christianity is the predominant faith (Abdallah, 1973; Anderson, 1977; Ogutu, 1990; Forum Survey, 2006). Robinson (2006) states that Kenya has over 4000 registered churches. Gifford (2009) indicated that 7 to 10 percent of the Kenyan population is Muslim. The study observes that Kenyan Muslims stand at 20%,notwithstanding the precision of authentic data on actual percentages of Christians and Muslims in Kenya. The above scholars aid us to understand the state of religiosity in the country. It is argued that in 1986, Pentecostal churches had doubled in Nairobi (Droz, 2001). This study finds it important to address relations between Pentecostal Christians and Muslims given that Pentecostals are increasing in numbers. Several factors have been attributed to this growth, including but not limited to televangelism and new modes of worship. Next are the challenges to constructive Christian-Muslim dialogue.

1.8.2 Challenges to Constructive Christian-Muslim Dialogue in Kenya

Ayoub (1976), Goldsmith (1982), Brown (1998), Kutjok (1998), Takim (2004) and Mvumbi (2006) observe that an essential component in inter-faith dialogue is not to reach doctrinal agreement, but the willingness to re-examine one's faith in the light of how others relate to their tradition. This includes the ability to listen, instruct, strengthen or adjust one's own engagement and interaction with the sacred based on the experiences of the other (Anderson, 1984; Johnston, 2003). Understanding the faith of others should strengthen rather than weaken a person's commitment to his or her tradition, freeing one from prejudice and intolerance (Ariarajah, 2002; Ronzani and Onyango-Ajus, 2003). Christian-Muslim dialogue, therefore, is the building up of a relationship between Christians and Muslims with an attempt to overcome doctrinal and mutual prejudices to enlarge areas of mutual concord (WCC, 1981; Ali, 1991;

Mvumbi, 2006). The above scholars underlined that there was no need to reach at doctrinal agreement in inter-faith dialogue which is an affirmation in development of Christian-Muslim dialogue. However, doctrinal differences remain a challenge and cannot be ignored if fruitful dialogue has to take place, an idea that was examined in this study.

Watt (1991), Khalidi (1992), Esposito (1994), Kahumbi (1995), Zebiri (1997), Goldman (2004) and Pratt (2005) observe that the relationship between Christians and Muslims in Kenya is a major challenge. It is characterized by uninformed presumptions, stereotypes, distorted perceptions, prejudices and discrimination. These scholars note that most cases of Christian-Muslim dialogue revolve around moral, socio-political, economic and ecological issues, among others. They further observe that inter-faith dialogue is usually a concern of mainline churches. Fundamental beliefs and critical expression of faith in their work are usually omitted in these encounters. The above scholars did not seek whether Pentecostal churches are involved or invited in Christian-Muslim dialogue. This is investigated in this study.

Muslims' *mihadhara*, open-air preaching, has contributed in marring relationships with Christians. They were introduced in Kenya around 1987 (Mutei 2006). *Mihadhara* in Eastleigh, Nairobi North District are conducted mostly in Kiswahili. Smith(1998) and Mutei(2006) note thatthe initial reaction of Christians to *mihadhara*wass characterized by shock and surprise; they were viewed as humiliating and they posed as a great challenge to interfaith dialogue.*Mihadhara* sometimes attack the essence of the Christian doctrines with hostile and dismissive tones (Smith, 1998). Many of the Muslim speakers at *mihadhara* choose Biblical texts selectively to back their arguments and are reluctant to reason together with their Christian

protagonists on how the Bible should be interpreted. Most *mihadhara* only generate heated controversy between Pentecostal Christians and little if any light notes Parshall(2002). Parshall notes that some *mihadhara* have in some places ended up in open physical confrontation between Muslims and Christians, leading to injury,loss of property and death. *Mihadhara* could well be used to enhance Christian-Muslims dialogue, but not well addressed in the above works. This study identifies ways in which *mihadhara* may move from being a challenge to building aconstructive Christian-Muslim dialogue in Nairobi North District.

Other scholars note a unique challenge of the way Pentecostal churches propagate their mission to the world, especially bringing people to the knowledge of the Christian God (Kateregga and Shenk, 1997). Pentecostal evangelists' crusades are geared towards winning "non-believers" to faith in Jesus Christ; Muslims would be included in this category (Samita, 2004). The WCC (2002) observes that lack of trust in inter-faith dialogue makes genuine Christian-Muslim dialogue necessary. These scholars observe that the histories of Christian missionaries work in Muslim regions have brought mistrust to an extent that most Muslims view dialogue as a form of evangelization. The question ignored in these works is how then we can move from theoretical writing to practical applications that promote genuine Christian-Muslim dialogue. In addition, the possible strategies of overcoming challenges of Christian-Muslim dialogue have been left out. We now turn to literature on Christian-Muslim relations in Kenya, with special focus on Nairobi.

1.8.3 Trends in Christian-Muslim Relations in Kenya

Harriet (1976), Mambo (1980), Bakari and Yahya (1995) and Oded (2000) argue that right from the inception of Christianity in Kenya in the 19th century, missionaries

considered Islam as an enemy religion, political rival and a supporter of slave trade. Missionary evangelistic activities were thus geared towards converting Muslims. In other words, the initial contacts between Christians and Muslims rested on suspicious grounds. This animosity and acrimony between them appear to have led to the current development of prejudice against Islam by Pentecostal Christians as observed by the above scholars. However, beyond identifying these apparent strained relations, there is need to offer constructive ways of overcoming prejudice and unfriendliness that Pentecostal Christian churches seem to have against Muslims, a gap in the existing literature.

Kashan (1993) and Mazrui (2006) claim that mainline churches and mosques globally are experiencing diminishing rivalry and building convergence of relationship. Christians and Muslims are fabricating relationships at macro than micro-levels. Not so in Africa where the Christian-Muslim relationship has been characterized by bloody conflicts in countries such as Nigeria, Sudan, Egypt and Kenya, among others (Akuar, 2001). Nevertheless, some African countries though Christian or Muslim-dominated, open up high political positions for Christians or Muslims. This is evident in countries of East Africa and Senegal, among others. Muslims and Christians often fight but they also often vote for each other in political elections. Akuar and Mazrui observe that Christian-Muslim dialogue in most countries is still theoretical. But there is need to seek for ways to build micro-level relationships in an endeavor to strengthen Christian-Muslim dialogue, a gap in the above literature. Some of the practical guidelines to build genuine dialogue between Christians and Muslims are investigated in this study.

In recent years, a number of fatal conflicts, destruction of properties, violent incidents and severed relationship between Christians and Muslims have been experienced in Kenya (Okite, 2001; Mwakio and Masai, 2003; Shenk, 2006; Sperling, 2006; Nyaga, 2006; 2007). Bakari and Yahya (1995) argue that police storming Kwa Shifu Mosque of Mombasa in 1992 was a clear indicator of mosque desecration with an attempt to humiliate Muslims. Nyaga (2006) observes that there exists an elusive socio-economic tension between Muslims in several parts of the country, including Nairobi. Wandera (2007) contends that the nature and authority of sacred scriptures of both Christians and Muslims fuel tension and conflict between them. The above scholars ignored constructive ways of Pentecostal churches' tolerance towards Muslims and how both scriptures influence Christian-Muslim dialogue, a gap the study filled.

1.8.4 Christian Perspective on Christian-Muslim Dialogue in Kenya

Kraemer (1956), WCC (1981), Parshal (1983), McDowell and Gilchrist (1983), Gaudeul (1990), Ali (1991), Madany (1994) and Zwener (2008), contend that dialogue is a mode of evangelism and Christians could win Muslims by highlighting obstacles in Qur'an, which prevent Muslims from converting to Christianity. The gospel is God's final self-disclosure and other religions are reflection of a fallen humanity. They argue that with appropriate methodology and a firm dependence upon the Holy Spirit, Muslims can be saved. Studying Islam and a zeal to win Muslims to faith in Christ should strengthen effective mission to Muslims. They contend that Christian-Muslim dialogue should be apologetic and polemic with an intention of winning Muslims to Christ. This then misses the spirit of dialogue. This study reviewed the scriptural approach on harmonious Christian-Muslim dialogue.

Anderson (1992), Johnston (2003) and Goldman (2004) are of the view that dialogue between Christians and other faiths is possible on the basis of reverence. Samita (1992) and Shenk (2006) point out that the call of Jesus is to reach out, influence and receive people into Christian faith, including Muslims. Saal (1991) argues that Muslims promote a false conception of God and the gospel, thus they should be won to faith in Christ. Anderson(1992) and Goldman (2004) are of the view that Christians should press on to propagate the gospel to those who have been blinded to the truth of God. This included approaching Muslims with the claims of Christ through prayers, friendships, listening and proclaiming Christ to them. Anderson (1992), Johnston (2003) and Goldman (2004) propose a form of Christian-Muslim dialogue that attempts to win Muslims to Christianity rather than listening to each other. This study challenges the above perspective on the basis that dialogue is not always a mode of evangelism but sometimes reaches for a mutual understanding and respect for each other's differences. These studies fail to address how dialogue should progress beyond negating misconceptions of the others' beliefs and praxis.

Scholars further contend that as long as Christian missionary efforts appear to be "frontal attack" against Muslims, the gospel will not impact on the target groups and Muslims (McGavran, 1980; Matheny, 1981; Parshall, 1989; 1992; Ali, 1991; Livingstone, 1993). In this regard, Samita (2004) observes that Medieval Crusades geared toward Muslims exhibited instances of extreme inhuman atrocities; a similar sentiment already echoed by Runciman (1964), Cairns (1981), Craig (1986) and Riley-Smith (1987). The above-mentioned scholars such as McGavran, Matheny, Parshall, Ali and Livingstone affirm that Christians should concentrate on building churches and not mere evangelism in the Muslim areas. They advocate for a theology of harvest as opposed to a search theology of Christian-Muslim dialogue. Lateja

(2002) has that Christians should be part of what God is doing to reconcile Muslims to himself through Christ. Witness among Muslims is not negotiable for Christians because they have a divine call. The above scholars leave no room for theological dialogue. This study explored the basis of polemic relations for those who engage in Christian-Muslim dialogue in Nairobi.

Scholars such as Cragg (1982), Kane (1987), Woodberry (1989), Goldsmith (1991), and Kung and Moltmann (1994) affirm that Christians should provide a gospel to the Muslims rooted in history. Christian history includes God, the person of Christ, eternal life and Holy Spirit, among others. Additionally, Christians need to know their faith in order to share it out and at the same time, be sensitized with Islamic view of the gospel. This is an important comment from the above writers that any religious members should understand their faith. Peters (1982), Gioia, (1997), Borelli (2003; 2004) and Rock (2004) assert that usually, Christian-Muslim dialogue goes on with no or only a peripheral historical consciousness. It can be observed that the above scholars fail to evaluate possibilities of enriching the religious education and existing church policies with values of harmonious inter-faith relations. In addition, they have not analyzed the pastoral and policy documents within Pentecostal churches with a focus to evaluating its position in matters of Christian-Muslim relation.

The foregoing review confirms that there is limited literature on Christian-Muslim dialogue between Pentecostal Christians and Muslims. The process of Christian-Muslim dialogue involves a thorough understanding of the fundamental elements embedded in Christian and Muslim teaching on inter-faith dialogue. An adequate theological framework, therefore, needs to provide an evaluation procedure whereby the areas of contact between Christians and Muslims would be strengthened to foster

mutual concord. Further, Christian-Muslim dialogue with particular reference to Pentecostals and Muslims in Nairobi, Kenya is missing. This study, guided by the objectives already outlined has tried to make a contribution towards filling these gaps.

1.9 Conceptual Framework

Studies related to Christian-Muslim dialogue have come up with some varied theories that try to explain practical strategies of engaging in a harmonious inter-faith dialogue. Nonetheless, some theories given appear either abstract or complex in view of the exclusive nature of most theological perspectives in both Christian and Muslim denominations. Incidentally, there exist diverse conceptual paradigms, which attempt to provide guidelines on the rationale and appropriate approach to Christian-Muslim dialogue. Put differently, no truth can stand alone; no truth can be totally unchangeable. This is exemplified in some theories and conceptual models of inter-faith relations as illustrated below.

Knitter (1986) states the "New Model of Truth" serves as a Christian *praxis* which throws new light into Christian-Muslim dialogue. The model proposes that religious truth should be identified in its ability to include and absorb others. Truth by its nature needs other truths. This is because each religion developed in powerful revelatory events. Knitter argues that each religion contains something that belongs to it alone: its particular grasp of divine truth. He recommends a unitive pluralism of religions which seeks to correct and balance every insight and discovery about the divine. This model supports Christian-Muslim dialogue in that both faiths claim revelatory experience in their formation. However, the concept of unitive pluralism of religions weakens this model because Christianity and Islam are monolithic religions and each claims absolute divine truth. God in this sense is the absolute truth who cannot be

limited to the explanations of Christian-Muslim dialogue but each faith can provide its side of truth without necessarily creating hatred. The model, however, still has something to offer to this study for it promotes a sense of relationship in dialogue.

Netland (1991; 2001) is inclined to the Inclusivism Theory, assigning ultimate status to a particular vision while acknowledging that other paths may variously participate in, reflect, or supplement the truth of this superior way. Inclusivists hold that God has revealed himself definitely in Jesus Christ and that Jesus is central to God's provision of salvation for humankind.Inclusivists are willing to realize that God's salvation is available through non-Christian religions. Within the Christian tradition, inclusivism takes the form of various Christocentrism (a theology underlining Christ) in matters of logical fulfillment of scriptural prophecies, where the possibility for salvation is granted to non-Christians, but only in and through the extra-ecclesial, redemptive work of Jesus Christ. The Inclusivism Theory, however fails to address areas of convergence and divergence between Christians and other faiths, especially Muslims. It also sets Christianity above other religions. However, it is also partly important in the study for it highlights the possibility of inter-faith dialogue by stating that other faiths may have some truth.

In view of the inadequacies of the above theories, this study developed an Integrated Inclusivism Conceptual Model, which represents a paradigm of concepts and variables for Christian-Muslim harmonious relation.The Integrated Inclusivism Conceptual Model has three parts (Figure 1.1) which are exemplified below:
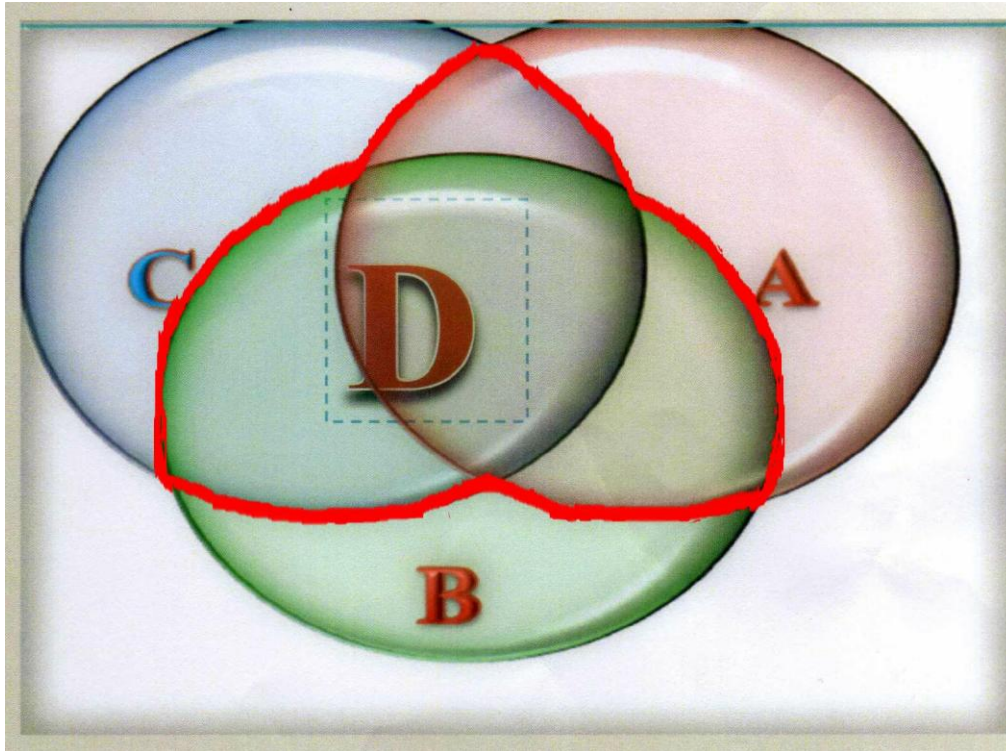
Figure 1.1: Integrated Inclusivism Conceptual Model
A: Shared Theological Concepts and Values

B: Socio-Political and Economic Dialogue

C:Divergent Theological Concept in Dialogue

D:Constructive Christian- MuslimDialogue

First, labeled A is common theological concepts; second, labeled B is socio-political and economic dialogue and thirdly, labeled C is divergent theological concepts

A: Shared Theological Concepts and Values

Shared theological concepts and values focus on common areas of religious belief such as orthodoxy and orthopraxy. Socio-religious values include: inter-social relationship, socio-religious grace, peace, compassion and love, trust and reconciliation, and holiness.Christians and Muslims would be comfortable in dialoguing on these areas of commonality.

B: Socio-Political and Economic Dialogue

Socio-political and economic dialogue entails dialogue on common commitment in works of good governance and leadership, justice, human liberation, development programs, trade and commerce and tolerance amidst diverse doctrines in Christianity and Islam traditions. The Bible as well as the Qur'an teaches on the need to uplift the wellbeing of others. This would be made possible through accommodative servant-leadership.

C: Divergent Theological Concepts in Dialogue

Divergent theological concepts in dialogue embrace theological issues and matters of practice between Christians and Muslimswhich are critical subjects for dialogue. Interpretation of some theological doctrinal values, scriptures and religious practices within Christians and Muslims cause disparity between them. Other aspects associated with divergent issues include the understanding of God and worship styles. Despite divergent theological issues among Christians and Muslims, there is much to both learn from each other and explore together in considering the essentials and critical areas of belief and praxis between them.

Scholars writing in relations to Christian-Muslim dialogue have labored in the areas of peaceful co-existence and human relationship among these faiths as shown in parts A, B and C. Scholars have, however, given little attention on how these three areas interact to produce aconstructive Christian-Muslim dialogue. It is for this reason that the study introduces new knowledge of the trilateral interactionwhich forms Integrated Inclusivism conceptual model. This Integrated Inclusivism Conceptual Model is formed when A, B and C interact at part D to produce constructive Christian-Muslim dialogue.

D: Constructive Christian-Muslim Dialogue

The Integrated Inclusivism Conceptual Modelwas analyzed in this study. It was appropriate for this study because it argues that genuine and effective dialogue must address integrally the issues involvedin A, B and C. This paradigm explored cross-cutting issues in Biblical and Qur'anic teachings on inter-faith dialogue.Cross-cutting areas include religious obligations such as belief in God, prayers, morality and eschatology. The D section helps in the interaction of convergent and divergent issues to promote dialogue between Christians and Muslims.Figure 1.1 exemplifies the above facts and shows how Pentecostal Christians appreciate Christian-Muslim dialogue to influence constructive Christian-Muslim dialogue. The above integrated inclusivism conceptual model guided the study during data collection, processing, analysis and presentation. This was done in line with the objectives of the study.

1.10 Research Methodology

The section presents the research design, methods used in sampling and tools used in data collection, analysis and presentation. These includeresearch site, research design, data collection procedure, sampling techniques and sample size, data processing and

analysis, problems related to the study and mitigation strategies applied, and synopsis of the study.

1.10.1 Research Design

The study used a descriptive survey technique to obtain information on Christian-Muslim dialogue in Nairobi North District. Descriptive research identifies the state of affairs as they exist, with narration of facts and characteristics concerning individual, group or situation (Kombo and Tromp, 2006; Kothari, 2008). Against other research designs, this fits well for this study given that it helped describe and narrate the practice of Christian-Muslim dialogue between Pentecostal Christians and Muslims in Nairobi North District.

1.10.2 Research Site and Population

The study was carried out in Nairobi North District in Nairobi County. It is one of the three districts that form Nairobi County, along with Nairobi East and Nairobi West (Appendix 2). Nairobi North District is the amalgamation of three administrative divisions: Central, Pumwani and Kasarani (National Health Sector Strategic Plan of Kenya, 2007). This area has three constituencies, Starehe, Kamukunji and Kasarani and 17 locations. In terms of demographic composition, the socio-economic characteristic of population in Nairobi North District ranges from the economic elite to the poorest in the informal settlement. Available population data of Nairobi North District from KenyaNational Bureau of Statistics (KNBS) shows that the district has a population of 1,330360, majority residing in informal settlements such as Mathare, Korogocho and Huruma (GoK, 2008).Otieno (2011) writes that there are 2500 registered Pentecostal churches in Nairobi County as shown on the Registrar of Society's records. However, no indication is shown on where each of the churches is

located within the district which forms Nairobi County. Mohamed (O.I., 12.03.2012) in-charge of Jamia Library informed the study that there are fifty-seven (57) main congregation mosques in Nairobi County.These Congregational Mosques are appearing on the Friday Bulletin Circulation List – Nairobi available at the Jamia Mosque Library.

The selected area has many Pentecostal churches, mosques and religious organizations at close proximity. Some of the Pentecostal churches that neighbor mosques include Deliverance Church near Ladhis Mosque; Redeemed Gospel Church that is neighboring Muthurwa Mosque and God's Power Church near Parklands Mosque.

Nairobi County has witnessed a proliferation of Pentecostal churches (Samita, 2004; Sperling, 2006; Wandera, 2006; 2007). From an impressionistic view, Nairobi North District shares similar trends with regard to growth of Pentecostal churches and mosques. Moreover, the relationship between PentecostalChristians and Muslims has been marked by conflicts due to religio-cultural beliefs as noted earlier (Kahumbi, 2003).

1.10.3 Sampling Techniques and Sample Size

A non-probability sampling method was used to determine the sample size. In non-probability sampling, the sample is selected purposively by the researcher.Castillo(2009) notes thatthis type of sampling can be used when demonstrating that a particular trait exists in the population. The choice concerning the participants is absolute (Kombo and Tromp, 2006; Kothari, 2008). In this kind of sampling, the researcher has the opportunity to select a sample which shall yield favorable results. Various methods are used to accomplish non-probability sampling,

among them purposive sampling. Through purposive sampling technique,the researcher identified various groups of people believed to be reliable for the study. This fits well for the study because the selected informants provided the required information. In addition, structured and unstructured questions were used, as well as Focus Group Discussions(FGDs). The study purposively selectedinformants from Pentecostal churches, mosques' imams and sheikhs, committee members of churches and mosques and leaders from religious organizationsrepresented in the study area. The following is a highlight of the main category of informants.

I: Muslim Religious Leaders

Krejcie and Morgan (1970) provide a scientific table for determining sample size. The table shows that when the number of popluation is below 25 the whole population should be sampled. Nairobi North District has 21congregational mosques.As a result of this through purposive sampling, the researchersampleda total of 21 *imam* or*sheikhs* from all the 21 mosques sampled out of 57 congregational mosques in Nairobi County.

These mosques areAlmin Mosque, Imtiaz Mosque, Jamia Mosque, Landhis Mosque, Muthurwa Mosque, Pangani Mosque, Parklands Mosque,Parkroad Mosque, Pumwani Riyadha Mosque and Safy Mosque. Other includesRehma *Masjid*(Mosque),Huruma Mosque, Riverside Taqal Mosque, Gitathuru Mosque, Mathare Ul Nur Mosque, Darul Mosque, Karioko Mosque, Upanga Mosque, Abubakar Mosque, Shabahi *Masjid*and Baltul Awwal Mosque whose specific locations are highlighted in table 1.1 below.

Table 1.1 Summary of Mosque Sampled

Mosque	Location (Constituency and Ward)
21 Congregation Mosques	
1. Al amin Mosque	Starehe Constituency, Pangani Ward
2. Imtiaz Mosque	Starehe Constituency, Nairobi Central Ward
3. Jamia Mosque	
4. Landhies Mosque	Starehe Constituency, Ngara Ward

5.	Muthurwa Mosque	Kamukunji Constituency, Muthurwa Ward
6.	Pangani Mosque	Starehe Constituency, Pangani Ward
7.	Parklands Mosque	Starehe Constituency, Pangani Ward
8.	Parkroad Mosque	Starehe Constituency, Pangani Ward
9.	PumwaniRiyadha	Kamukunji Constituency,Pumwani Ward
10.	Rehma Masjid	Kasarani Constituency, Kasarani Ward
11.	Huruma Mosque	Mathare Constituency, Huruma Ward
12.	Riverside Taqal Mosque	Mathare Constituency, Kiamaiko Ward
13.	Gitathuru Mosque	Ruaraka Constituency, Korogocho Ward
14.	MathareUlNur Mosque	Mathare Constituency, Mathare Ward
15.	Darul Mosque Baba Ndogo	Kasarani Constituency, Baba Ndogo Ward
16.	Kariokor Mosque	Starehe Constituency, Kariokor Ward
17.	Upanga Mosque-(next to DCs office)	
18.	Abubakar Mosque- Section 2 (6th and 7th street	Kamukunji Constituency, Eastleigh Ward
19.	Eastleigh Mosque- Section 3	
20.	Masjid Shabahi- ShabahiEastleigh	
21.	BaltulAwwal Mosque- Juja Road	

Each mosque has an *imam/sheikh* in charge of it. *Imams* and *sheikhs* are in charge of spiritual and socio-welfare of Muslim community. Imams and sheikhs lead Muslims *umma*(Muslim community) into religious ceremonies as well as in the conceptualization and application of Islamic principles. An attempt made by the researcher to personally visit some mosque to interview *imams/sheikhs* was met with animosity. In four mosques, a negative attitude was noted; it led the researcher to allow Muslim research assistants to administer the questionnaires while the researcher only accompanied them to participate in collecting data. The imams and sheiks who accepted to be interviewed gave relevant information about the interfaithdialogue between Christians and Muslims.

II:Christian Religious Leaders

This study found that there is no current record or survey report on the number of Pentecostal denominations in Nairobi North district. The official available data was the survey carried by Daystar University College in 1989 on"Summary of the Nairobi Church Survey." From the Kenya Registrar of Society records in Nairobi County

there are about two thousand five hundred (2,500) registered Pentecostal Churches (Otieno, 2011). The record from the Registrar's office does not specify how many of the 2,500 churches are in which district within Nairobi County. Againgst that background the study purposively sampled forty five (45) different Pentecostal denominations from Nairobi North District. Nkpa (1997) shows that increase in sample size increase the likelihood of accuracy in estimating population characteristics from the sample. Based on Nkpa presumption the number of Pentecostal denominations identified for this study was guided by the churches found adjacent to the twenty one congregational mosques highlighted in table 1.1 discussed earlier in this section. The study applied purposive sampling to get a total of forty five different denominations identified for this study as exemplified in Table 1.2. The study found that the forty five denominations had other Pastors in-Charge of pastoral programmes and activities within with a strong bearing on activities relevant to issues of Christian-Muslim dialogue. This necessitated the decision to sample 127 pastors considered for this study.

Pentecostal church pastors and leaders provided information related to Biblical teaching and Christian theology on inter-faith dialogue. They gave information on the efforts and strategies being made by Pentecostal Christian churches to enhance Christian-Muslim dialogue. They highlighted the challenges of Christian-Muslim dialogue in Nairobi North District. They gave information on possible strategies to enhance Christian-Muslim tolerance in Nairobi North District.

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enhance Christian-Muslim tolerance in Nairobi North District.

Table 1.2: Pentecostal Churches Sampled and their Location

Denomination	Location (Constituency and Ward)
Bread of Life Healing and Deliverance Church Int.-	Kamaukunji Constituency, Shauri Mwoyo Ward
Calvary Chapel	Starehe Constituency, Ngara Ward
CHRISCO Church	Starehe Constituency, Nairobi Central Ward
	Starehe Constituency, Landimawe Ward
	Mathare Constituency, Kiamaiko Ward
	Starehe Constituency, Kariokor Ward
	Roysambu Constituency, Roysambu Ward
	Ruaraka Constituency, Korogocho Ward
	Ruaraka Constituency, Mathare North Ward
	Starehe Constituency, Ngara Ward
	Kasarani Constituency, Njathaini Ward
	Roysambu Constituency, Kahawa
Church on the Rock	Kasarani Constituency, Njiru Ward
Covenant Assemblies of God	Starehe Constituency, Pangani Ward

Deliverance Church	Kamukunji Constituency, Eastleigh North Ward
	Mathare Constituency, Mlango Kubwa Ward
	Kamukunji Constituency, Pumwani Ward
	Ruaraka Constituency, Baba Ndogo Ward
	Starehe Constituency,NgaraWard
	Starehe Constituency, Nairobi Central Ward
	Kasarani Constituency, Njathaine Ward
	Mathare Constituency, Hospital Ward
	Roysambu Constituency, Zimmerman Ward
	Starehe Constituency, Landimawe Ward
East Africa Pentecostal Church	Kamukunji Constituency, Pumwani Ward
	Starehe Constituency, Nairobi South Ward
	Kasarani Constituency, Kasarani Ward
	Kamukunji Constituency, Eastleigh North Ward
	Starehe Constituency, Ziwani Ward
Evangelical Brethren	Kamukunji constituency, Eastleigh North ward
Evangelical Presbyterian Church	Mathare Constituency, Ngei Ward
Fasting Evangelism Church	Kasarani Constituency, Mwiki Ward
Free Pentecostal Fellowship in Kenya	Ruaraka Constituency, Baba Dogo Ward
	Kamukunji constituency, Eastleigh North Ward
	Mathare Constituency, Kiamaiko Ward
	Mathare Constituency, Mlango Kubwa
	Starehe Constituency, Ngara Ward
	Roysambu Constituency, Githurai Ward
Good News Center Church	Roysambu Constituency, Kahawa Ward
	Kasarani Constituency, Kasarani Ward
	Roysambu Constituency, Zimmermann Ward
Gospel Evangelistic Church of Kenya	Kasarani Constituency, Kasarani Ward
	Mathare Constituency, Mabatini Ward
	Kamukunji constituency, Eastleigh North Ward
Grace Presbyterian Church	Kasarani Constituency, Mwiki Ward
Here I am Lord (HIALEM)	Starehe Constituency, Kariokor Ward
Hope Restoration Ministries	Roysambu Constituency, Githurai Ward
House of Grace Ministries	Starehe Constituency, Ngara Ward
Jesus Evangelistic Ministries	Roysambu Constituency,Kahawa West Ward
	Mathare Constituency, Mlango Kubwa Ward
	Ruaraka Constituency, Korogocho Ward
	Mathare Constituency, Kiamaiko Ward
	Ruaraka Constituency, Babandogo Ward
	Starehe Constituency, Ngara Ward
Jesus is Alive Ministries	Starehe Constituency, Nairobi Central Ward
Jesus Winners	Roysambu Constituency, Roysambu Ward
Jubilee Christian Center	Starehe Constituency, Ngara Ward
Life Eternal Development Church	Ruaraka Constituency, Korogocho Ward
Loyal Priesthood Ministries	Mathare Constituency, Huruma Ward
Maximum Miracle Center	Starehe Constituency, Nairobi Central Ward
	Mathare Constituency, Huruma Ward
	Mathare Constituency, Kiamaiko Ward
	Kamukunji Constituency, California Ward
	Mathare Constituency, Mlango Kubwa
	Starehe Constituency, Pangani Ward
	Kamukunji Constituency, Ziwani Ward
My Shepherd Worship	Kasarani Constituency, Kasarani Ward

Nairobi Pentecostal Church	Mathare Constituency, Huruma Ward
	Starehe Constituency, Nairobi Central Ward
	Kamukunji Constituency, Eastleigh South Ward
New Life Gospel Church	Starehe Constituency, Landimawe Ward
New Life Mission Church	Roysambu Constituency, Githurai Ward
New Revelation Church	Mathare Constituency, Mabatini Ward
	Kamukunji Constituency, Eastleigh North
	Kamukunji Constituency, Airbase Ward
	Roysambu Constituency, Roysambu Ward
	Mathare Constituency, Huruma Ward
New Way Church of God	Kasarani Constituency, Kasarani Ward
	Kamkunji Constituency, Airbase Ward
	Mathare Constituency, Kiamaiko Ward
	Roysambu Constituency, Githurai Ward
Pentecostal Churches of East Africa	Roysambu Constituency Githurai Ward
Pentecostal Evangelistic for Africa	Kamkunji Constituency, Eastleigh North Ward
	Kasarani Constituency, Kasarani Ward
Pentecostal Fellowship Church	Starehe Constituency, Ngara Ward
Pentecostal Free Church	Roysambu Constituency, RoysambuWard
	Kamukunji Constituency, Eastleigh South Ward
	Roysambu Constituency, Githurai Ward
	Roysambu constituency, Kiwanja Ward
	Mathare Constituency, Mlango Kubwa
	Starehe Constituency, Pangani Ward
	Roysambu Constituency, Roysambu Ward
	Kamukunji Constituency, Airbase Ward
	Roysambo Constituency, Githurai Ward
	Embakasi North Constituency, Kariobangi
	Roysambu Constituency, Kahawa west Ward
	Kasarani Constituency, Mwiki Ward
	Starehe Constituency, Ngara Ward
Philadelphia Faith Ministries	Mathare Constituency, Kiamaiko Ward
	Kasarani Constituency, NjiruWard
	Mathare Constituency, Mabatini Ward
	Starehe Constituency, Ziwani Ward
Power Explosive Ministries	Kamukunji Constituency, California Ward
Reconcilers Church	Kasarani Constituency, Mwiki Ward
Redeemed Gospel Church	Mathare Constituency, Huruma Ward
	Kamukunji Constituency, Pumwani Ward
	Roysambu Constituency, Kahawa West Ward
	Kamukunji Constituency Majengo Ward
	Mathare Constituency, Mathare 4 A
	Roysambo Constituency, Zimmerman
	Roysambu Constituency, Githurai 44
	Ruiru Constituency, Githurai 45
	Mathare Constituency,Ngei Ward
	Kasarani Constituency, Kasarani Ward
	Kasarani Constituency, Mwiki Ward
	Starehe Constituency, Nairobi Central Ward
	RoySambuConstituency,RoySambu Ward
Restoration Victory Center	Kasarani Constituency, Kasarani Ward
	Mathare Constituency, Kiamaiko Ward
Royal Priesthood Church	Mathare Constituency, Kiamaiko Ward

| True Doctrine Church of God | Roysambu Constituency, Kahawa Ward |

United Church Ministries of East Africa	Starehe Constituency, Ngara Ward
	Mathare Constituency, Hospital Ward
Victory Centre Ministries	Roysambo Constituency,Roysambu Ward
Vision Evangelistic Ministries	Starehe Constituency, Ngara Ward
	Roysambu Constituency, Roysambu Ward
	Starehe Constituency, Pumwani Ward
	Mathare Constituency, Ngei Ward
	Kasarani Constituency, Mwiki Ward
	MathareConstituency, Ngei Ward
	Kamukunji Constituency, Pumwani Ward
World Evangelistic Ministries	Kamunkuji Constituency, Pumwani Ward

III:Administrators in Religious Organizations

Krejcie and Morgan (1970) scientific table for determining sample size notes that when the population is below 15 the whole becomes a sampe. Based on this assumption the researcher purposively selected 11 leaders from religious organizations involved in Christian-Muslim dialogue in Nairobi. These have been chosen because they actively participated in Christian-Muslim dialogues. The leaders of these organizations provided the data on the role of their organization in Christian-Muslim relation. Data from religious organizations were gathered from the following 11 organizations:

1. All Africa Conference of Churches (AACC)
2. Inter-faith Activities for Peace in Africa (IFAPA)
3. World Conference of Religious for Peace (WCRP)
4. Inter-faith Council of Kenya (IRCK)
5. Inter-faith Youth Initiative (IYI)
6. Chemichemi Ya Ukweli (CYU)
7. National Council of Churches in Kenya (NCCK)
8. Evangelical Association of Kenya (EAK)
9. Programme for Christian Muslims Relation in Africa (PROCMURA)
10. Communication Officer of PROCMURA
11. Supreme Council of Kenya Muslims(SUPKEM)- Head of Islamic Religious Affairs and Co-ordinator Islamic Preachers

IV: Committee Members of Churches and Mosques
Out of the 45 selected denominations, 25% of them were purposivey selected.

Patton(2002) recognizes 10% to 30% as an adequate sample in descriptive survey

design.A total of 11 different Pentecostal denominations were chosen to form the

FGDs. These includes: Christ's Co-Workers *Fellowship*, Free Pentecostal Church,

Vision Evangelistic Ministries, Redeemed Gospel Church, Deliverance Church,

Christian Community Church, East Africa Pentecostal Church, Jesus Evangelistic

Ministries,My Shepherd Worship, New Revelation Worship Center, and Maximum

Miracle Center. The selected denominations were inclusive in nature encompassing

churches within the City Centre, which have a sizeable number of laity. Other

churches were selected from the outskirtsof CityCenter. The rationale behind these

was to get both views from members whose churches are within the town center and

those without. Another rationale was to incorporate views of laity coming from the

"mega" churches and those with few members. The FGDs informants for church

committee members were 95 in total.

Moreover, out of the 21 mosques, the researcher purposively sampled 5 different

mosques from NCBD and peri-urban to form FGDsas a representativeof the rest. This

represents 25% suggested by Patton(2002) who recognizes 10% to 30% as an

adequate sample in descriptive survey design.These included Landhis Mosque,

Muthurwa Mosque, Huruma Mosque, Pangani Mosque and Eastleigh Mosque. From

each mosque 11 committee members were purposively sampled which totaled to 55

informants. More Christians were sampled since they form the majority in the district.

Pentecostal Christians and Muslims highlighted various challenges they go through in

their interaction with each other in their places of work, among others. They gave

their inputs on effective ways of enhancing Christian-Muslim dialogue in Nairobi

North District. In total, 150 informants were selected to form FGDs. All together, the study interviewed a total of 323informants as shown on Table 1.3:

Table 1.3Distributions of Samples

	DISTRIBUTION OF SAMPLE		
Informants	Category	Sample	Total
Muslim Religious Leaders	21 Mosques	Imam and sheikh	21
Committees Members	5 Mosques	MuslimsCommittee Members	55
Mosque Members	member	member	14
Christians Religious Leaders	45 churches	Pastors	127
Committee Members	11	Church Committee Members	95
Religious Organizations	11	Administrators Religious Organizations	11
Total Muslims			90
Total Christians			222
Total informants			323

1.10.4 Data Collection Procedure

The data required for this study was obtained from both secondary and primary sources from January 2010 to March 2012. Secondary sources involved library research. Primary sources were generated through field research in parts of Nairobi North District.

A: Secondary Data

Secondary data collected include review of published and unpublished materials in Kenyan universities library such as KenyattaUniversity, Africa International University (AIU), St.PaulUniversity, Africa Nazarene University, University of Nairobi and Catholic University of East Africa. Other relevant resource centers were consulted which includes PROCMURA, National Bureau of Statistics, Jamia Mosque Library, SUPKEM, AACC, NCCK and Internet sources.

B:Primary Data

Secondary data related to Christian-Muslim dialogue was complemented by primary data from field research. Fieldwork included individual and in-depth interviews as well as some FGDs. Data was collected using self-administered questionnaires and discussion guides.

C: Individual Interviews

The researcher scheduled interview sessions at the convenient time of the informants and administered questionnaires and discussion guide to gather relevant data. In some interview sessions, taking notes and audio recording on tapes was done. Literate informants among churches, mosques and religious organizations were requested to fill the self-administered questionnaire. Some of the religious leaders were reluctant to write their real names and instead used pseudonym names.

D: Focused Group Discussion (FGDs)

Using the discussion guide, the researcher and research assistants conducted 11 FGDs from churches and 5 from mosques committee members, 16 in total. The researcher ensured that a group discussion consisted of enough persons for effectual deliberations. Data from FGDs was collected from urban churches and mosques and from informal settlements surrounding Nairobi North District.

E: Active and Passive Participant Observations

The researcher undertook active and passive participative observations. For example, he contributed to some issues in the discussion in a manner appropriate within the discussion. This helped in the response to the issue under investigation. As a result, the interview became more conducive and welcoming especially when discussing with Muslims. In other situations the researcher applied passive participant observation.In such sessions, photographs were taken to support data related to them.

1.10.5 Data Processing and Analysis

The researcher transcribed the information in audiotapes. Fields notes were summarized in cards. Primary data was arranged according to the subject matter. The study used Statistical Package for Social Sciences (SPSS) computer programin data analysis. The cumulative data from the primary and secondary sources were synthesized and the resultant data categorized in accordance to the objectives of the study. Data was analyzed using qualitative techniques such as narratives, explanations and discussions. In addition, some quantitative techniques of data presentation such as use of tables and graphs showing frequencies were used to complement qualitative techniques to exemplify relevant facts. Interpretation of the data was done and conclusions drawn. Major findings, recommendations and suggestions on appropriate methods of developing a more effective ways of fostering Christian-Muslim dialogue were presented as illustrated in the synopsis of chapters.

1.10.6 Data Management and Ethical Considerations

The researcher informed all the participants about the survey via a cover letter. The questionnaires informed the informants that their names were optional, and they were therefore free to either provide their personal identification or decline. Only interested parties took part in the survey. Consent was sought to cite names of oral informants and use their photos. This is consistent with guidelines for conducting ethical research (Saunders, 2003). The researcher sought and got introduction letter from the Graduate School in Kenyatta Univeristy in 2009 and also later got the reaserch permit from the National Council for Science and Technology (appeadix 4).The two official documents facilitated research and access of different sources of primary and secondary data between the years 2009 and2014.

Both Kiswahili and English language were used during FGDs to ensure informed consent of the participants. They were clearly informed of the purpose of the study and its procedures. Anonymity and confidentiality of informant's was observed for those who sought for the same. The responsibility of the researcher included accuracy, presentation and reporting of study findings. Kenyatta University graduates school guidelines as well the GoK research regulation and guidelines were adhered to.

1.10.7Challenges Related to the Study and Mitigation Strategies Applied

We encountered a variety of challenges at the start of this study but with time, we were able to overcome them. First, some of the questionnaires were not responded to because they were written in English. Consequently, the researcher had later to translate them into Kiswahili and Arabic languages for those who could not understand the English through assistants. Some of the Musliminformants targetedwere trained in Arabic language, making it almost impossible to discuss with

them unless through an interpreter.Researchassistantsknowledgeable in Arabic language were used in the interview process.

The researcher found some restrictions from some churches where the security guards and staff members in administration office could not let us see the pastors, even with appointments. To overcome such a challenge, the researcher purposively selected another sample from the same denominations as a supplement to interview. Some mosque committee refused the researcher to enter the compound to see a sheikh and use of research assistant accompanied by the researcher was helpful in such situations.

On some occasions, insufficient time was allocated to us in some FGDs, making us to hurry up in our interviews to avoid losing the audience. In other instances, some Muslims in the FGDs carried out even wondered why we needed to know anything about Islam;but,we convinced them about the importance of our study. This delayed the data collection activities.

Some informants were apprehensive, feeling that revealing their religious values and practices meant betraying their church policies and doctrines. A similar sentiment also came from the Muslim informants, who felt that the researcher being a Christian, had no right to seek information on Islam. This forced the researcher to interview them as a group which nevertheless still yielded good results. The researcher took time to inform them the importance of the study. Finally, some informantswere busy in their work places;this forced the researcher to visit them after their working hours.

1.10.8 Synopsis of the Study

Chapter Onehas provided the general introductory background to the study and lays down the foundation for the rest of the chapters. It reviews literaturerelated to the

studyand provides the conceptual framework. In addition, it presents research methodology, specifying the techniques on data collection, processing and analysis.

Chapter Two explores Biblical and Qur'anic teachings on inter-faith dialogue. The chapter begins with Biblical and Qur'anic verses in favor of interfaith dialogue, and proceeds to discuss divergent and cross-cutting issues within Christianity and Islamic faith. Chapter Three looks at historical perspective of Christian-Muslim dialogue. The chapter explores ancient attempt and failure of Muslim-Christian dialogue during Prophet Muhammed and the negative impact of *jihad* on Muslim-Christian dialogue.In this chapter, medieval crusades, trends of Christians-Muslims dialogue in Africa, and dynamics of Christian-Muslim encounter in Kenya are highlighted.

The fourth chapter discusses issues on Christian-Muslim dialogue in Nairobi North District. Matters of interest in this chapter are growth of Pentecostal Churches and Muslims congregation, conflicts between Pentecostal Christians and Muslims, role of religious leaders and organizations in promoting interfaith dialogue.

Chapter Five explores the various strategies of enhancing Christian-Muslim dialogue in Nairobi North District. Factors associated with Christians and Muslims strategies of promoting Christian-Muslim tolerance are discussed. The chapter concludes with constructive strategies of enhancing Christian-Muslim dialogue. Chapter Six gives a summary and conclusion of the findings of the study. Besides, the chapter offers some recommendations for a more constructive ways to Christian-Muslim dialogue and for further research study.

1.10.9 Summary and Conclusion

The chapter formed the introductory part of the study. It sought to give a historical overview of the Christian and Muslim encounters. The chapter contextualized the

research problem by highlighting the dynamics, contradiction and dilemma in the interpretation of Biblical and Qur'anic teachings. A section on the literature review of the related topic guided by the objectives was discussed and the gap in knowledge noted and explained. Research methodology outlining how the study was carried out is shown logically to give a general outlook of the process and techniques used to gather relevant data.

CHAPTER TWO

BIBLICAL AND QUR'ANIC TEACHINGS ON INTER-FAITH DIALOGUE

2.1 Introduction

This chapter presents Biblical and Qur'anic teachings on interfaith dialogue.

Secondary and primary data is integrated to show the Biblical and Qur'anic teaching

on interfaith dialogue. It begins with Biblical teaching on Christian-Muslim dialogue.

It broadly examines issues such as socio-religious values, socio-economic dialogue as

well as leadership and governance. It then proceeds to exemplify the Qur'anic

teaching on Christian-Muslim dialogue, taking into consideration socio-religious

values, socio-economic dialogue, and leadership and governance ideals. This is

followed by a more focused discussion on divergent issues in Biblical and Qur'anic

teachings on interfaith dialogue. The chapter concludes with cross-cutting issues in

Biblical and Qur'anic teachings on interfaith dialogue.

2.2 Biblical Teachings on Inter-faith Dialogue

This subsection explores issues pertaining to Biblical teaching on interfaith dialogue.

The following sub-headings are considered: socio-religious values, human inter-social

relationship, grace, peace, trust and reconciliation,holiness, socio-economic dialogue

and leadership and governance.

2.2.1 Socio-religious Values in Christian-Muslim Dialogue

The Bible contains various principles which when given hermeneutical interpretation

agitate for Christian-Muslim dialogue. These principles are discussed under the main

theme of socio-religious values in Christian-Muslim dialogue. A number of sub-

themes under socio-religious values are discussed includinghuman inter-social

relationship; socio-religious grace,socio-religious peace; socio-religious trust and

reconciliation and socio-religious holiness. Let us discuss these issues a little bit more.

1. Human Inter-social Relationship

Human social relationships start with the creation story: "created in the image of

God" found in the book of Genesis. Dunning (1987: 77-123) interprets "Created in the

Image of God" to imply four areas of relationships. These are relationship between

human and God, humans and humans, humans and the earth, and relationship with

self. Biblical teaching on creation calls for inter-human relationship. Humans are

social beings capable of developing a loving and cordial relationship with each other.

This human social aspect finds its basis on Biblical phrase, "let us make man in our

image, in our likeness;" hence, a human being is intended to be a communal being

having personal fellowship with other humans indiscriminately. Created in the image

of God in this setting equalizes all people of varying faiths, cultures, social status and

traditions.

Human social relationships, as a tool for interfaith dialogue has strong Biblical

support. The following verses offer humans an opportunity to reason and experience

interrelationships:

> So God created man in his own image, in the image of God he created him; male and female
> he created them (Genesis 1:27).
> If you love those who love you, what reward will you get? Are not even the tax collectors
> doing that? And if you greet only your own people, what are you doing more than others? Do
> not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect (Matthew
> 5:46-48).
> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female
> (Galatians 3:28).
> Live at peace with all men and be holy (Hebrews 2:14).

The above Bible verses teach the aspect of healthy relationship with others, especially

providing care and love. A healthy human relationship is a Biblical principle; when

cultivated and applied it supports interfaith dialogue between Pentecostal Christians

and Muslims. Mutuality and reciprocity are essential components of ideal Christian-Muslim relationships. The agape love toward God and neighbor is an inseparable component in the process of living in unity and respect towards others. The nature of this agape love seeks the well-being of others grounded in eternity. Reflecting on interpersonal relationship helps develop individual mutual understanding devoid of self-centered ends and improves Christian-Muslim relationships.

Magaju(O.I., 15.10.2010) contends that a loving relationship with Muslims is a prerequisite for authentic Christian-Muslim relationship. Githu (O.I., 15.10.2010) adds that since Christians are regarded as peace-makers, it is their duty to make peace with Muslims. In support for Christian and Muslim relationship, Igoki (O.I., 15.10.2010) notes that the Beatitudes in Matthew chapter five are very particular on how Christians should deal with others, in this case making peace with Muslims. Macharia (O.I., 15.10.2010) and Muchiri (O.I., 15.10.2010) call for peaceful coexistence with other people as Christian-Muslim relationship is being developed. The above informants presume that it is the duty of Pentecostal Christians to advance interpersonal relationship as they live at peace with Muslims.

In light of the above discussion, creation in the image of God, underlines human social relations. Pentecostal Christians are biblically exhorted to inter-human relationships regardless of one's religious affiliation. They are obliged to show Muslims the agape love taught in the Bible in the understanding that they too are created with the divine image of God. John 4:27-45 narrates a story of Jesus talking to a Samaritan woman. Jesus in this story interacted with a Samaritan woman whose race was extremely hated, discriminated againgstand rejected by the Jews.The verses illustrate a social contempt between the Jews and Samaritans;but, Jesus disregarded

such cultural issues to express concern for others. We can draw an argument that Jesus exhibits a case scenario showing the need to overcome prejudice, narrow-mindedness and intolerance. The Bible rebukes those who discriminate others in matters of race, gender or religion (Galatians 2:28). Though the main thrust in the Bible is relationship between Jews and Gentiles, there is a universal principle of inter-human relationship, Muslims included.God is the progenitor of human beings and thus none is above the other. Pentecostal Christians have a fundamental duty to faithfully develop inter-human relationship with Muslims.

2.Socio-Religious Grace

Socio-religiousgrace is a term used by Biblical scholars to refer to how Christians should relate to other people. This Biblical principle strengthens socio-religious value. Swanson and McBean (2011) define social graces as skills which help people to interact politely in social situations. Social graces include factors such asmanners, etiquette and fashion. Williams (2006) posits that social grace is a subversive social value which requires individuals to give more to people that they deserve, irrespective of the cause of their need and without regard to national, cultural or religious boundaries. Social grace surpasses tolerance to include living joyfully according to a possibility rather than a demand or an obligation. Keller (2011) has that social grace applied in a society implies that Christians are prepared to give to others what they really do not deserve as taught in the following verses:

> Jesus answered, "I tell you, not seven times, but seventy-seven times (Matthew 18:22).
>
> …When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last ones hired and going on to the first... (Matthew 20:1-16).
>
> ¨ So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him (Luke 15:11-31).

In the Biblical story of the prodigal son in Luke (15:11:31), the father welcomed his son; this serves as an example of social grace. The prodigal son's father exercised social grace to his son even though he did not deserve it. A similar tide of grace is shown in the parable of the workers in the vineyard; the landowner paid everyone equal amount of pay regardless of the time they started working. Jesus' response to matters of forgiveness is simply "not seven times but seventy times seven." The impression raised in these passages is the aspect of unlimited provision of grace offered to all human beings irrespective of the cause of their distress and religious affiliation. Social grace changes the way people relate to others and how they live within their society.

In his presentation of socio-religious grace, Jesus showed concern for the less fortunate group of people both physically and spiritually. There are instances when Jesus ate with the ruling class and other times provided the needed help to ignored or rejected members of the society who included prostitutes, lepers, slaves, demon-possessed, paralytic, tax collector, children, and the blind. The following verse shows how Jesus was involved in the ministry to the less fortunate:

> While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. [11] When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners? (Matthew 9:10-11).
>
> The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.'(Luke 7:34).

A life of socio-religious grace means that God's grace is freely offered to all and invites people to show the same to others. As a responsibility, Christians are called to live graciously towards all people, irrespective of what they believe in.

Makori (O.I., 15.10.2010) observed that just as Jesus was able to interact with sinners and low people, Pentecostal Christians have a duty to do likewise. Some of the pastors

interviewed felt that there was need for Pentecostal Christians to extend socio-religious grace towards Muslims. Mutua (O.I., 15.10.2010) felt that all Pentecostal Christians needed to find a common ground which could help them to start dialogue with people of different faiths. The committee members of New Revelation Worship Centre (O.I., 14.2.2010, Plate 1) revealed that Jesus was the way, truth and life and therefore the basis for socio-religious grace. Nyakwaka (O.I., 14.2.2010) remarked that such conviction put Jesus the guiding principle in all religious dialogue, particularly offering socio-religious grace to Muslims (O.I., 15.10.2010). At the same, time Njoroge (O.I., 15.10.2010) added that in his college years, he was taught to keenly listen to other faiths and seek the guidance of the Holy Spirit in responding to dialogue through intermingling with the participants. Gesare (O.I., 15.10.2010) noted that dialogue was a healthy discussion to expose ones faith to others and open grey areas to learn better, at the same time maintaining the apologetic mind. Osano (O.I., 14.2.2010) contended that the way God worked with the Egyptians, Persians, and Babylonians serves as an indication of dialogue given that it should be to know the true God and serve him alone as people co-work.

Plate 1: Researcher interviewing committee members of the New Revelation Worship Centre at Mathare on socio-religious grace on 3.4.2010
Source: Reseacher.

In respect to the ideas summed above, the study finds a provision of social grace as a religious obligation for Pentecostal Christians toward Muslims. The Bible affirms the need to support social and religious dialogue as individuals provide social grace to others. Church tradition affirms the need to offer social services to people of various faiths and ethnicity. Socio-religious graces will help Christians and Muslims to feel comfortable with each other and know what behavior to exhibit without being offensive. Social graces raise the needed skills to interact politely and peacefully in social situations and gatherings as interfaith dialogue takes its course.

3.Socio-Religious Peace

Socio-religious peaceis a term used by theologians to refer to the Biblical teaching of peace. Windley-Daoust (2008) argues that Biblical peace (*shalom*) means soundness, health, prosperity, well-being and good relation to both human and God. Merton and Shannon (1997) contend that in its simplest form, peace is a state of untroubled

tranquility, devoid of war, schism or intolerance. Biblical peace as a principle

produces peace of fellowship devoid of holding offenses towards others. This peace

of unity comes with oneness of mind and purpose, resulting to peace with others

irrespective of their religious convictions and orientations. Swindoll (1986: 416)

posits, "Whenever Christians sow and water their mind with the Biblical teaching, a

harvest of peace is realized not only among believers but other faiths too." He adds

that on the contrary, fear, hatred, anger and malice lead to a harvest of discord, hurt

feelings, failure to forgive, selfish ambition and intolerance, which disrupt social

peace.

Jesus is the prince of peace and offers grace, mercy and peace. The following verses

attest to that:

> Blessed are the peacemakers, for they will be called children of God. (Matthew 5:9).
> Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among
> yourselves, and be at peace with each other (Mark 9:50).
> For he himself is our peace, who has made the two groups one and has destroyed the barrier,
> the dividing wall of hostility (Ephesians 2:14).
> …And with your feet fitted with the readiness that comes from the gospel of peace (Ephesians
> 6:15).
> …Grace, mercy and peace from God the Father and Christ Jesus our Lord (1 Timothy 1:2).

The above verses hold that Jesus and his followers are ambassadors of socio-religious

peace. Christians are encouraged to strive in preventing contention, intolerance and

hostilities towards other people. Religious leaders and lay people have the God-given

opportunity to promote social peace. Njenga (O.I., 15.11.2010) underlines that the

Bible teaches a cultivation and preservation of peace as a Biblical principle. The

gospel of Christ is called the gospel of peace. Jesus as the prince of peace calls people

to preserve it in the analogy of the salt (Mark 9:50). Normally, salt was originally

used as a preservative. The impression here is to preserve healthy relationship.

Kimani (O.I., 16.11.2010) underlined that God's peace provides an opportunity to

work freely with other created beings, regardless of their socio-religious status. Peace

should be upheld at personal and interpersonal levels.Kamundi contended that Biblical peace portrays the idea of social harmony (O.I., 16.11.2010).

Based on the Biblical ideals of socio-religious peace discussed above, we underline that it is the duty of Pentecostal Christians to cultivate peace with Muslims. This would mean that Christians should develop a Socio-Religious **Peacebuilding (SRP) process which calls for**activities and mechanisms that favor interfaith dialogue. SRP approach recognizes the need for reconciliation, conflict resolution mechanism, transformation and sustainable peaceful relationships among Christians and Muslims. A major key factor for SRP to succeed is education to orient the adherents the need for peace and the common good of their members who are fragmented by religious ideologies and identities. Pentecostal Christians have a role to play in building lasting peace with Muslims.

4.Socio-ReligiousTrust and Reconciliation

Trust and reconciliation is a Biblical facet for socio-religious dialogue. Trust and reconciliation aim at overcoming distrust and fear as people shift their perceptions to accommodate their differences, away from adversarial notions (Kamau, 2007). Tutu (2002) observes that trust and reconciliation produce coexistence resulting in overcoming fear, stereotypes, negative perceptions and distrust. A reconciled community leads to societal communication especially redefining their relationships in the process of bringing forth social and religious trust and reconciliation.

The Bible admonishes Christians to develop trust and reconciliation in the following verses:

But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept. (Genesis 33:4).

… First go and be reconciled to them; then come and offer your gift (Matthew 5:23-24).

Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you (Matthew 7:1-2).

But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet (Luke 15:22).

Trust and reconciliation engage the transformation of the relationships, interests, and discourses which endeavor to support the continuation of hatred and distrust. Transformed relationships serves as an antidote to negative perception which is hazardous to societal trust. Metclafe (2002) states that trust should lead to reconciliation and responsibility as people promote dialogue and conflict reconciliation among diverse and polarized racial, ethnic and religious groups. Trust building call people to be responsible for spanning the great chasms created by religious intolerance and historical blindness (Corcoran, 2010). This means that people should be engaged in building bridges to cross religious divides. Trust and reconciliation further produces a positive constructive attitude which deals with structural, behavioral and attitudinal aspects of intolerance (Worthington, 2006).

Omayio (O.I. 16.11.2010), noted that the obstacles for building trust and reconciliation among societies is the lack of interaction among different religions. This phenomenon is partly the result of religious orientation and upbringing. Wanjiru (O.I., 3.3.2011) noted the importance of overcoming distrust through communication. Owino (O.I., 17.11.2010) further added that rebuilding of trust through gradual interaction would change perceptions and create opportunities for solutions that did not seem to exist before. Ngenoh (O.I., 17.11.2010) was convinced that interfaith dialogue would neutralize negative attitudes that hindered building of trust and reconciliation. Christians and Muslims ought therefore to start rebuilding societal trust

and reconciliation in order to reestablish mutual confidence among their faithful. Rebuilt trust and true reconciliation are prerequisites pillars upon whichPentecostal Christians and Muslims must be founded.

5.Socio-ReligiousHoliness

Socio-religious holiness as a Biblical principle is meant to strengthen interfaith dialogue between Pentecostal Christians and Muslims. According to Wesley, "Christianity is essentially a social religion; and to turn it into a solitary one is indeed to destroy it …there was no holiness but social holiness (Dunning,1988:507)."

Jennings (1990:140) argues that the context of Wesley's social holiness is Christian fellowship. The Christian community is expected to live a life of social holiness realized and extended through societal life. Individualism normally ignores the need of the society and elevates structural realities of power relations, domination, greed, intolerance and violence. Christians are called to uphold socio-holiness as a scriptural base in order to meet the need of others within their society. Jennings (1990:140) adds that social holiness leads Christians to inspires the Bible contextually and engage the principalities and powers of racism, poverty, nationalism, ethnocentrism and systemic religious intolerance. The Bible is explicit on matters relating to socio-religious holiness. The following verses relate to socio-religious holiness:

> Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow (Isaiah 1:17).
> …Administer justice every morning; rescue from the hand of the oppressor the one who has been robbed... (Jeremiah 21:12).
> This is what the LORD says: Do what is just and right. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the foreigner, the fatherless or the widow, and do not shed innocent blood in this place (Jeremiah 22:3).
> …Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other (Zechariah7:9-10).
>
> …More important matters of the law—justice, mercy and faithfulness… (Matthew 23:23).

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27).

The Biblical principle of socio-religious holiness encompasses doing well, offering justice and defending the destitute. The aforementioned Bible verses emphasize the need to execute justice, render true judgment, show kindness and mercy to each other. Onyango (O.I., 15.12.2010) stated that socio-religious holiness was a principle not to be ignored; it became a reality when manifested and lived concretely in a believer's life. Akou (O.I., 15.12.2010) concurs with Onyango in underlining promotion of human dignity as a unifying task for socio-religious holiness. Maingi(O.I., 15.12.2010) is optimistic that enhancingsocio-religious holiness implies affirming human rights and respect for personal dignity which recognizes individual religious dimension. Mwende (O.I., 15.12.2010) intimates that socio-religious holiness proceeds from the conversion of hearts creating a concern for others. The raised concern from the heart translatesinto a commitment for responding positively to conditions of life that demean human dignity. Likewise, Mwiti(O.I., 15.12.2010) argues that socio-religious holiness goes further to embrace the right of conscience and religious freedom.

The above discussion suggests that socio-religious holiness should be extended to Muslims. Pentecostal Christians therefore have to become more committed to the wellbeing of Muslims and bea highly efficient when dealing with them in all areas of life. Pentecostal churches are meant to live declaring the whole story of God as they exercise the ministry of social wellbeing of God's creation. Services of such nature cannot bypass or exclude social responsibility to the Muslims as well. Pentecostal Christian's service to Muslims need to become concrete in recognizing, respecting

and promoting their rights within the Christian society.The foregoing discussion was mainly on social and religious dialogue and we now turn to socio-economic dialogue.

2.2. 2. Socio-economic Dialogue

The Bible teaches a principle of social and economic empowerment. This raises both opportunities and responsibilities upon all people, whether Christians or Muslims. Cowan (2007) observes that Christians should ensure that their socio-economic empowerment touches and protects human life. Socio-economic empowerment raises human moral content to help and not hurt people, strengthen not weaken family life, and advance not diminish the quality of social and economic life of others. Christian socio-economic resources are to be used in strengthening relationships with Muslims. Biblical teaching on socio-economic empowerment explains the godly freedom and self-responsibility of applying Biblical economic principles in an honest and voluntary manner in a free-market exchange (Horsley, 2009). A Biblical economic principle produces free-market for economic exchange within the corporate society indiscriminately.

The Bible promises socio-economic empowerment for Christians.But, such an opportunity should be used to help others realize economic wellbeing. The following Biblical texts hint to the principle of socio-economic empowerment:

> Blessed are the meek, for they will inherit the earth (Matthew 5:5).
> For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, [36] I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me… (Matthew 25:35-40).
> Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap… (Luke 6:38).
> Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well (3 John 1:2).

The main ideas underlying the above verses remind Christians to not only be consumers, but also freely provide material help to others. These Bible portionsteach that God is the causal-effect of all there is; people are but stewards. This implies that

God owns all things but has given people a leeway to make their livelihood and be economically self-sufficient.

Safari (O.I., 14.5.2010) noted that Pentecostal Christians should use their economic resources for the purposes of dialogue. Maina (O.I., 14.5.2010) observed that being the majority in the country,Christians could use their material strength to engage in dialogue through meeting Muslims' physical needs. Gitonga (O.I., 16.4.2010) contends that socio-economic empowerment raises the need to address social morals of our contemporary society regardless of our religious orientation and affiliations. Mwikali (O.I., 18.5.2010) suggested that Christians have the duty to live out their faith and love their neighbor using the available socio-economic resources. Christians are to serve those in need in the process of making a better world to live in (Orenge, O.I.,15.10.2010). Kinyamu (O.I., 4.4.2012) contends that within and without, the community of believers is tested by the quality of life it offers to others. Christians must help some of the Muslims who are less fortunate as they participate in the socio-economic empowerment (Musili, O.I., 5.4.2012). Christians should not deny or deprive a Muslim a job or business opportunities due to their religious affiliation (Wandia, O.I.20.11.2011). Material support for the less fortunate Muslims offers an ambience where dialogue can be given an opportunity (Kondu and Mnyika, O.I., 15.10.2011).

In light of the above, the Biblical and theological understanding for socio-economic empowerment allows Christians to share not only with Christians but also with all other people irrespective of their religious or spiritual orientation. Human beings have the ability to reason, understand, love, experience and make friendship. The Bible informs Pentecostal Christians to uphold love and care by helping others achieve self-

realization and actualization while interacting with them. Biblical teaching portrays a religious society full of love, compassion, holiness and peace as represented in the following verses:

> Speak to the entire assembly of Israel and say to them: 'Be holy because I, the LORD your God, am holy (Leviticus 19:2).

> Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD (Leviticus 19:18).

> Blessed are the peacemakers, for they will be called children of God(Matthew 5:9)

> A new command I give you: Love one another. As I have loved you, so you must love one another(John 13:34).

> Love bears all things, believes all things, hopes all things, endures all things(1 Corinthians 13:7).

Such endeavors appear not only within the Christian community but also within people of other faiths, Muslims included. Social and economic empowerment demands equal human rights and dignity of all persons. Subjecting people to harsh social and economic conditions which lead to unemployment, underemployment, or dehumanizing conditions fails to meet the Biblical teaching on dialogue. Prejudice, discrimination and stereotypes in job-related opportunities adverselyaffect the spirit of dialogue with Muslims and are Biblically incorrect. Interfaith dialogue should open the doors for social and economic precedents even for less privileged Muslims in Nairobi North District.

2.2.3 Biblical Teaching on Leadership and Governance

The Bible urges the church in general to seek Biblical guidance in establishing effective servant-leadership and governance structures. Biblical approach of leadership develops accommodative servant leadership and governance structures which reflect the prevailing culture of diversity and religious plurality (Strauch,1995).

The study established that some denominations developed a leadership structure and then sought the Bible for justification. Such approach of seeking Biblical approval for leadership model has been used to bring schism among Christianity and other faiths. Banks (1993:131-132) observes that there is need for accommodative leadership and governance in order to reduce schism among religious divides. Church leadership and governance should be able to reflect leadership patterns which do not contravene any Biblical leadership principles.

The Bible encourages church leadership to govern the churches with diligence and offer seasoned leadership. The following verses are in favor of servant leadership:

> And whoever wants to be first must be slave of all (Mark 10:44).
>
> But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves … (Luke 22:24-27).
>
> … I have set you an example that you should do as I have done for you (John 13:14-15).

In the spirit of servant leadership, Christian religious leaders have a role to play in ministering and guiding the Christian community to respect and work with Muslims in Nairobi.

Most Pentecostal pastors are regarded highly as God's instruments for conveying his message. Sometimes these Pentecostal pastors are esteemed with glory, power and honor. They normally make decision for their local congregations which may sometimes create confusion between their followers and faiths (Ng'ang'a, andWambui, O.I., 14.10.2010). Our informants further observed that indoctrination and negative tendencies portrayed by some pastors in their churches created enormous hostility towards Muslims. Negative attitudes towards Muslims were noted from the interviewed laity. These included religious animosity, negative stereotypes,

Islamphobia. It is imperative for Pentecostal leaders to revere Jesus's practical servant leadership style in leading their congregation to embrace interfaith dialogue.

It is, therefore, clear that leadership and governance arecrucial in developing interfaith relations. Servant leadership normally invests in people whether they subscribe to one's religious affiliation or not. This can be demonstrated in willingness to meet the needs of others and train their adherents to do the same. Christian leadership should give their lives not only in service to God, but to fellow humans too, including those in the church and outside it.

The study found out that Christian leadership should practice good governance in areas of interfaith dialogue. The responsibility of leadership envisioned in the Bible is to desist from poor governance and voluntarily comply and engage in leadership structures which promote human values and wellbeing. Pentecostal Christians mustembrace leadership systems which bring life and wholeness to others. Clear understanding and application of Christian servant-leadership principle would boost dialogue with Muslims. The proceeding subsection examines Qur'anic teachings on Christian-Muslim dialogue.

2.3 Qur'anic Teachings on Christian-MuslimDialogue

This subsection covers matters relating to Qur'anic teaching on interfaith dialogue. It starts by offering a list of various Qur'anic passages in favor of interfaith dialogue. It emphasize that the Qur'an acknowledgesthe existence of previous revelation-the Jewish and Christian Bible. Other Qur'anic teachings such as socio-religious values, socio-economic teaching and leadership and governance have been discussed. Let us now examine these areas as presented by the informants and integrated with secondary data.

2.3.1 Qur'an Commands Christian-MuslimDialogue

 Islam developed in a milieu of religious tolerance, which it encouraged(Jameelah, 1968; Saritoprak & Griffith, 2005;Macias, 2011). According to Qur'anic teaching, the foundational years of Islam depict a picture of its peaceful encounters and co-existence with Christians. The Qur'an asserts that there is no distinction between Christians and Muslims:

> We believe in Allah and that which is revealed to us … unto Abraham … and that which Moses and Jesus Received … and that which the prophets received from their Lord … we make no distinction between any of them (Qur'an 2:136).
> He hath revealed unto thee (Muhammad) the scripture with truth, confirming that which was (revealed) before it, even as he revealed the Torah and Gospel (Qur'an 3:3).
> Some of the people of the book are wholesome nation …recite God's sign … have faith in God … will not be denied its reward (Qur'an 3:111-115).

The *Ahl al-kitab,* People of the Book, commonly referred to in the Qur'an are Jews and Christians.The term is mentioned in the Qur'an twenty-four times. The verses referring to *Ahl al-kitab*carry positive as well as negative connotations. For instance, Qur'an 3.113 praises the People of the Book for their righteousness and good deeds and faith in the afterlife. But Qur'an 3:99rebukes thePeople of the Book for not following the way of God (Say, "O People of the Scripture, why do you avert from the way of Allah…). Qur'an 3:64 is an invitation to interfaith dialogue (Say, "O People of the Scripture, come to a word that is equitable between us and you…)."The Qur'an(5:82) further states, "…and you will find the nearest of them in affection to the believers those who say, "We are Christians."It positively shows intimate relationship with people of the book.

Interfaith dialogue for Muslims with Christians is thus commended. Constructive dialogueof Muslims with Christians is not only permitted, it is commanded. The methodology of dialogue is also explained in the Qur'an.For instance, Qur'an 16:125 states, "Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the best way."The Qur'an further insists that Muslims should not

differentiate among the prophets of God ormake distinction among any of them (Qur'an 2:136, 2:285, 3:84).Al-Salam (1999) contends that Prophet Muhammademphasize the greatest ecumenical call reasoned in thesQur'anic verses.

Islamic law explains the legal status of the "People of the Book" in Islam, flowered with tolerance. Qur'anic teaching supports dialogue with People of the Book. For example Qur'an 10:99 states, "If it had been your Lord's will, they would all have believed, all who are on the earth. Will you then compel mankind against their will to believe?" It further deduces, "To each among you have We prescribed a law and a clear way. If Allah had so willed, He would have made you a single people, but His plan is to test you in what He has given you; so strive as in a race in good deeds (Quran 5:48) ."In all the above verses there is high indication that the Qur'an commend for interfaith dialogue with Christians.

2.3.1.1 Summary of Qur'anic Passages Acknowledging Previous Revelations

Several Musliminformants provided Qur'anic verses which confirm Qur'anic previous revelationin line with the Bible. Some of the listed verses in Table 2.1 are discussed to show the foundation of Islamic teaching on interfaith dialogue.

The Qur'an invites Muslims to dialogue and justifies need for such dialgoues. It gives several stages, advantages as well as the criteria for meaningful dialogue. For example, Quran 29:49 advises that argument with non-Muslims should involve best choices of words and talk. Muslims are warned not to insult non-Muslims or they will insult Allah (Qur'an 6:108). Instead, Muslims are to invite Christiansinto Islamic monotheism (Qur'an 29:49). On the same note, the Quran warns that people in dialogue should be conducted without anger and fight, being emotional or disrespectful. The Qur'an supports some Biblical books such as the Torati, Zaburi and Injili.This provides a good platful for interfaith dialogue. Table 2.1 is a summary showing various Qur'anic verses suggestive of interfaith dialogue.

Table 2.1 Qur'anic Passages Acknowledging Previous Revelations

Qur'anic Passages Substantiating the Presence and Worth of the Bible		
Serial	Summary	Qur'anic Verses
1	The children of Israel possess the Scripture, the Tawrat.	2:40-47,101; 5:41-49
2	The children of Israel are readers of the Scripture	2:40-44, 113, 121; 10:95), teach and study it. (3:78,79)
3	The children of Israel show the Scriptures.	6:92
4	The Tawrat is to judge the children of Israel	5:43
5	Later generations are taught and exhorted to have faith in and hold fast the previous Scripture	19:12; 66:12; 3:48
6	Jews and christians are to observe the Tawrat and Injil, apart from which they do not have guidance.	5:65-69
7	Christians are readers of the Scripture.	2:113,121; 10:95
8	Christians are to judge by the Injil.	5:41-49
9	If the Arabs doubt Muhammad's message, they are to appeal to the People of the Book (*Ahl al-kitab*).	6:20,21
10	If Muhammad is in doubt, he is to appeal to the readers of previous Scriptures	10:95; 6:115
11	The Scriptures of the Jews and Christians are for all mankind. All are to believe in these Scriptures.	3:3,4,187; 2:136

2.3.2 Qur'anic Teachings on Previous Revelation

Muslims believe that the Qur'an is an infallible transcription of God's message to Muhammad. The Qur'anacknowledges the Bible referred to here as the previous revelation. The Qur'an is meant to be chanted or sung as part of Islamic worship.It is divided into 114 chapters of unequal length, each of which is called a *Sura*, a word that means literally "a fence, enclosure or any part of a structure" (Rahman, 1993-1998). The *Suras* are divided into short passages, each of which is called an *aya* (verse) which literally means 'sign'. Some part of the Qur'an is reminiscent of parts of the Hebrew Bible and the New Testament -Bible. It talks of similar persons (Prophets) and tells people that they should pray, fast and provide to the needy people, among others. Muslim apologists do consent that every verse of the Qur'an has seven meanings, beginning with the literal sense, and as for the seventh and deepest meaning, only known by God (Murata and Chittick, xv). As the messenger of God

and seal of the prophets, Muhammad was charged with the responsibility of relaying this message to all believers

The Qur'an and the *Hadith*reign supreme in Muslim hearts as the most sacred of religious texts compared to the Bible (*Mishkat ul-Masabih*, 1980;Al-Azami, 2003).However, Qur'an confirmsthe previous Revelation - Bible. The following verses attest to the confirmation of the Bible:

> Say, [O believers], We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him (Qur'an 2:136).

> We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms (Quran4:163).

The Qur'an affirms that the later prophets came to confirm the message of the earlier prophets as exemplified in these words:

> And when Jesus son of Mary said, Children of Israel, I am indeed God's messenger to you, confirming the Torah that has gone before me … (Qur'an 61:6).
> He has sent down upon thee the book with the truth, confirming what was before it, and he sent down the Torah and the Gospel aforetime, as guidance to the people (Qur'an 3:3).

Qur'an also acknowledges that some of the messengers were distinct from others as it speaks of Jesus:

> And those messengers – some we have preferred above others. Among them was he to whom God spoke, and he raised some in degrees. And we gave Jesus son of Mary the clear explications and we confirmed him with the Holy Spirit (Qur'an 2:253).

Ali (1987) commenting onQur'anic teachings on previous revelationcontends that the verse serves as a creed of Muslims who are expected to believe in one universal God, to Muhammad and previous revelation, making no distinction among them. Juma (O.I., 6.03.2010) noted that the Qur'an serves as declaration affirming Muslim belief in one God, the Holy Qur'an and Bible. He intimated that the Qur'an affirms the existence of 24,000 prophets starting with Adam and culminating with Prophet Muhammed. Adelphi and Hahn (1993) note that there is great reverence and esteem in which the Qur'an holds the earlier Scriptures – Bible. Haroun (O.I., 12.10.2010)

proudly indicated that based on these verses, Islam is a universal religion since it stretches from Adam to the Prophet Muhammed.

In light of the above presentation, the informants are convinced that the Holy Prophet Muhammed is the messenger of one God and will only speak what has been conveyed to him (Qur'an 25:1;53:3). The study found out that Muslim informants are convinced that the previous revelation – Bible – foretold the coming of the Holy Prophet Muhammed as a Comforter, the Holy Ghost, and the Spirit of Truth proclaimed by Jesus and Moses (Qur'an 7:157; 61:6).In that regard, there is likelihood that the Qur'an is in favor of interfaith dialogue based on mutual respect of other previous revelation - Bible. The Qur'an teaches the need to develop social community through respect and dialogue with "People of the Book." This implies that Muslims have a duty to share their faith with Pentecostal Christians without demeaning or disrespecting their faiths as so taught in the Qur'an. Deliberate knowledge and respect among people through interfaith dialogue is repeatedly emphasized in the Qur'an.

2.3.3 Qur'anic Teachings on Socio-religious Relationships

The Qur'an teaches that Allah created Adam and Eve who are the progenitor of nations and tribes.Qur'an 49:13 states, "All mankind, we have created you from male and female and have made you nations and tribes that you may know one another." Mugambi (O.I., 12.10.2010) noted that in the context of interpersonal relationships, gender disparities are mentioned in the Qur'an. Peters (1993) argues that gender and ethnic differences are not licenses to despise others but should lead people to know, make use, learn and be challenged to compete with each other in doing good. Badawi (2002) argues that though the context of Qur'an 49:13 is gender based there is the general rule in social and political life where participation and collaboration of males

and female in public affairs is required.Muslims receive Allah's reward by living morally upright towards His creation. Njuguna (O.I., 15.04.2010) contends that Muslimsare admonished to have interfaith dialgoue with people of the book. Husein (O.I., 15.04.2010) observed that Muslims try to respect Christians when they come to buy merchandise in Eastleigh's, Muslim-dominated market.But, sometimes Christians do not appear to reciprocate respect towards them. He argued that respect should be rendered to Muslims just as People of the Book would want to be respected if interfaith dialogue is to bear fruit. Yusuf (O.I., 15.04.2010) felt that Christians should kindly be accurate on what they say about Islam while carrying out interfaith dialogue. It is within this Islamic precept of morality that Muslims should always strive seeking to develop character that works within interpersonal relationship.

2.3.4 Qur'anic Teachings on Social Values in Christian-MuslimDialogue

This section discusses three areas of Qur'anic teachings as they respond to socio-religious values. Some principles examined are compassion and love;ummah; and peaceful co-existence. Let us how briefly examines these factors.

Qur'anic teaching on socio-religiouscompassion and love are basic principles for advocating Islamic religious valuesoftolerance, love, equality, forgiveness, humility and compassion towards their families, communities and countries (Treflé, 2010). Socio-religious love involves embracing diversity and the transcendence of self. Perhaps the most simple and effective form of interfaith dialogue is friendship; to approach the 'other' with an open mind and a spirit of genuine enquiry. Qur'anic and *Hadith* teachings carry with them the principles of love (Qur'an, 2:177). Hadith states,*"None of you will truly believe until you love for your brother what you love for yourself (Al-Bukhari)*.Here, it develops the spirit of human accommodation and compassion (Shah-Kazemi, 2007). Socio-religious love and compassion is expressed to those who are downtrodden, wronged and less fortunate through the principles of courtesy, morality, uprightness, justice, fair-play, honesty and dignity (Qur'an 2:188; Yahya, 2011 and Hussain, 2010). The above principles call for the exercise of rational and free will in judging and exercising responsibility towards others. Engineer (2011) affirms that Qur'an promotes love, harmony, brotherhood and compassion. Qur'an 4:135 admonishes, "O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves." This verse implies that Muslims are to inculcate virtues of justice and active listening as a way of showing love and compassion to others, Christians included.

Allah requires Muslims to exhibit compassionate attitudes towards Christians. Such include compassionate activities to be rendered to orphans, widows, poor, and other oppressed persons indiscriminately. The following verses touch on love and compassion:

> Verily, those who believe and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (Qur'an 19:96).
> But seek, with that (wealth) which Allah has bestowed on you, the Home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters (Qur'an 28: 77).

Musa (O.I., 3.10.2010) and Musaad (O.I., 6.03.2010) noted that compassion and love are part of Muslims' righteousness which also includes belief in God and giving to fellow humans. Maalim (O.I., 6.03.2010) stated, "Allah wills we shall, rebuild relationship, and intermarry with other faiths in the hope that their offspring will join us." Gryoand Ali (O.I., 16.01.2012) conceded that genuine relationship between Muslims and Christians was elusive, but through love and compassion, it could be strengthened.

In light of the above presentation, there is need to develop religious understanding of Christians as taught in the Qur'an. The study established the need to build good relationship between Muslims and Christians. The above verses urge Muslims to do well to others. This is cultivated from love towards Allah. True love towards Allah enlightens humankind to display love and compassion toward their kind and non-Muslims. It is, therefore, important that **compassion should develop while offering forgiveness as a** basic Qur'anic principle. The Qur'an summons Muslims to a life of compassion, forgiveness and love for Allah expressed in loving other people, Christians included (Qur'an 3:131; 18:81).

Muslims consider themselves accountable to their community of faith. The Qur'an teachesthe impotance and ideals of *ummah*. Socio-religious *ummah* stresses on homogeneity where Muslims' lives are patterned and regulated by the *sharia*. The Muslim ummah or community of Islam consists of more than one billion members worldwide (Itzkowitz, 2004). The following verses make referenceto the *ummah*:

> Thus we have made you a just nation, that you be witnesses over mankind (Qur'an 2:143).
> And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves (Qur'an 3:103).
> Truly, this, your Ummah is one religion… (Qur'an 21:92).

The above verses(Qur'an 2:143; 3:103; 21:92)admonish Muslim *Ummah* to remain united, not divided; they should not split up, or form sects out of the religion. Abul (2007) notes that the unity of the *ummah* is a primary goal that Muslims must strive for; there is a serious warning infromAllah for those who create division among Muslims as noted in Qur'an 3:103.Afsaruddin (2007)commenting on Qur'an 3:103 "points to the danger inherent in relaxing one's guard against potential dissension, thus allowing seditious elements to stir up enmity." Peoples' diversity of culture or races are not recipes for divisions. Muslims are called to hold fast to Qur'anic teaching and avoid schism. Afsaruddin (2007)remarks that constant invocation of God in gratitude for God's immeasurable benevolence toward humankind preserve the unity of believers. Hassan (O.I., 6.03.2010) observed that even though Muslims are divided among mainstream of Sunni and Shiites, they all adhere to Qur'anic teaching. Most of the informants interviewed feel that Muslims practicing terrorism activities are denounced by the larger Muslim community as criminals. Abbas (O.I., 6.04.2010) observed that criminal and terroristactivities perpetrated by some Muslims adherents sometimes brand Islam as a sympathizers of those evil activities committed by terrorists. For Abdi (O.I., 6.05.2010) stated that Muslims viewterrorism as a criminal activity and Muslims would always denounce it.

Qur'anic principles of *ummah* underscore the need to develop an all-inclusive social relation among all citizens. The Qur'an (2:35; 7:26) counsels Muslim believers to suppress any possible justifiable anger as a far superior course of action and selflessly develop relationship not only with Muslims but also with Christians. Humankind, as taught in the Qur'an descended from Adam and Eve, making everyone a brother and sister. Race, language and color are meant to show the omnipotence of Allah and should never be used for discriminating against people (Qur'an 4.1). Muslims are encouraged to have good relations with people of other faiths without undue favor (Osman, O.I., 16.02.2010). This means that Muslims must be good to all, especially Christians who are their neighbors. Brotherhood creates ideals of good neighborhood. Muslimsare encouraged to treat others with a gentle spirit that reflects a true Muslim. They are not only supposed to treat their neighbors well and kindly, but also to exchange gifts with them within the permitted scope of *Shariah* (Islamic Law). Collectively, the *Shariah* requiresMuslims to maintain good relations with neighbors who include up to forty houses in all directions.With that in mind, the study found out that Muslims were aware of the Qur'anic injunctions to collaborate harmoniously with Christians (Qur'an 2:256; 4:36).

Peaceful co-existence, commonly referredto in this study associo-religious peace, is well stipulated in the Qur'an(2:62; 2:226). Socio-religious peace comprises those activities which integrate religious beliefs with peace issues (Muhammad, 2005). Islam is a peaceful religion as stipulated in the greeting formula *Al-Salamu Alaikum*(Peacebe on You). Muslims are required to salute other Muslims or non-Muslims with the word "peace". Muslims promote socio-religious peace and understanding among people of all faiths (Ali, O.I., 12.10.2010). This means that

Islam prohibits all forms of violence towards other people as a basis for socio-religious peace (Muturia, O.I., 15.1.2011). Deliberate acknowledgement of Qur'anic peace is the best way to avoid mistrust and overcome indifferences (Jameelah, 1968). Establishing harmonious relations between peoples have been repeatedly emphasized in Islam (Saritoprak & Griffith, 2005; Macias, 2011). In that regard, the Qur'an (16:125) stresses the pre-eminence of socio-religious peace. Individuals, religious communities, people and states are required to uphold the tenet of socio-religious peace. Muslims have a duty to promote peaceful co-existence with others. Muslim religious leaders, parents or otherwise should endeavor towards promotion and sincere commitment to socio-religious peace towards Christians. Al-Salam (1999) contends that Prophet Muhammed had an ecumenical mind depicted on his call for socio-religious peace. This is made apparent by the Prophet's call for Muslims to call Christians to reason with them in wisdom and fair preaching (Qur'an 16:125; 29:40).

Rahman (O.I., 17.01.2012) and Furdhasa (O.I.,6.02.2010) observe that the Qur'anic view of socio-religious peace entails a charter of freedom of conscience unparalleled in other religious faiths. They claim that Muslims are asked not to compel or resort to force at all levels of life.Yusuf and Galgalo (O.I., 4.01.2011) contend the invocation of Allah in Muslims' greeting reminds Muslims that whatever they say or do should be in reverence with his will. Such an affirmation allows for a peaceful coexistence. Gryo (O.I., 16.03.2010) asserts that there is need to encourage dialogue with Pentecostal Christians since it is commanded by Allah, who has provided the ways to undertake the activity peacefully. Upon the assertion that socio-religious peace is a Qur'anic directive, Muslims are admonished to exercise the impetus of peaceful interfaith dialogue with Christians.

The foregoing discussion on socio-religious peace urges Muslims to uphold religious harmony, tolerance and a working relationship with Christians.Islam, being essentially a peaceful religion, practices tolerance towards other creeds and protects human rights without prejudice. It strongly condemns factors that tamper with socio-religious peace, for example, terrorism which should be discouranged. Qur'anic teaching provides much support of dialogue towards Christians and urges Muslims to argue with non-Muslims using the best seasoned words (Qur'an, 16:125). Muslims are admonished not to insult Christians in the process of dialogue lest Allah is insulted (Qur'an 6:108). Instead, an invitation to Islamic monotheism opens the doors to dialogue, since the Qur'an does accept earlier Revelations (Qur'an 29:40). It can be deduced from the Qur'an that dialogue with Pentecostal Christians should be a good conversation; call to join in worshiping Allah; peaceful, polite and seasoned in language.

2.3.5 Qur'anic Teachings on Socio-Economic Principlesin Reference to Christian-MuslimRelationship

Qur'anic socio-economic principles have been discussed under two main subthemes:

Islamic socio-economic systems and Islamic socio-economic trade. Let us examine

each area differently as it affects the relationship between Christians and Muslims.

Muslims live a complete way of life, guided by the Qur'an and *Hadith*. Muslim

informants acknowledged that Islam provides guidelines and rules for the *ummah*

globally. These guidelines include avoidance of usury and wealth wastage(Qur'an

17:26-27).Majid Musa (O.I., 6.2.2010) noted that socio-economic system of Muslims

is well stipulated in the Qur'an for a functioning economic system (Qur'an 3:130-

131). Muslims are taught on how to accumulate wealth for a healthy society, and how

to consume their wealth through goods and services (Qur'an 2:261-266; 7:31). Hassan

(O.I., 6.2.2010) observed that even though wealthis good, it is secondary to the

worship of Allah.

Islamic socio-economic system centers on Qur'anic teaching relating to financial and

wealth accumulation(Ali, 1978). Kassim(O.I., 6.2.2010) notes that a socio-economic

principle envisaged in the Qur'an (62:9-10) revolves around economic, trade and

commercial activities which revere God.Muslim societies are required to implement

Islamic laws in social lives and economic activities. Islam teaches that God has

created provision for every person who He has brought to life. Allah provides the

bounties to his people and they are expected to exhibit obedience by giving their

finances. Asad (1980) posits thatAllah's bounties should be used in ways that please

him, through charity. A bounty means anything that gives utility or happiness to

someone else. Biraima (1991) notes that true bounty are for four main reasons:

eternal, pure happiness, knowledge without ignorance, and richness without poverty.

In light of the above, spending in the way of Allah is a fundamental feature of the Islamic socio-economy system consistent with the objective of charity. The less fortunate are to be provided for within the community indiscriminately.

Qur'anic socio-economic systems are interconnected with Islamic ideology of faith and *sharia*. In Islam, *Sharia* is a constitutive and regulative rule for the creation of economic entities and systems. Sharia serves as a guide for all Muslims spiritually, socially and economically. Hassan (O.I., 11.1.2011) commenting on *Sharia*notes that it is a scale for all Muslim activities. An FGD carried out among Ladhis Mosque committee members (O.I., 4.1.2011) noted the five areas the *sharia* teaches Muslims on behavior: obligatory; recommended; permissible; discouraged and forbidden. The obligatory actions include the five daily prayers, fasting, articles of faith, obligatory charity and the *hajj*pilgrimage to Mecca. Recommended behavior pertains to matters such as marriage, funeral rites and family life. The permissible matters entail behavior which is neither discouraged nor recommended, neither forbidden nor required. Discouraged behavior may not be sinful in it self, but may make a Muslim liable to criminal penalties under certain circumstances. Forbidden behavior is both sinful and criminal and is explicitly forbidden. These aspects regulate socio-economic systems within Islam.

Swaleh (O.I., 15.4.2010) complained that a capitalist country such as Kenya does not favor Muslims' economic trade and commerce. He pointed out that most Kenyan Muslims suffer from deprivation, vulnerability and poverty, particularly where he resides in Mathare. Mustafa (O.I., 1.2.2012) supported him by noting that someMuslims in Nairobi Central Business District(NCBD)appear to be doing well unlike those living in Nairobi surbub (slum) areas. He compared Christians with

Muslims economic status and observed that they were better financially than Muslims. Jafar (O.I., 15.4.2010) noted that inadequate Muslims' socio-economic trade adversely affected their economic wellbeing and made them less favored by a secular economy. Nonetheless, the Qur'an (6:141; 7:31)is clear on the importance of Muslims socio-economic trade.

The study found out that what Allah has given is good and should be enjoyed within strict limits of moderation and condemning usury. Usury meansdeceitful practices while doing business. Qutb (1999:355) writes, "No other issue has been condemned and denounced so strongly in the Qur'an as has usury." The Qur'an (2:261-266; 3:130-131) describes how Muslims socio-economic trades should be carried out.

> The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain…Allah gives manifold increase to whom He wills... (Qur'an 2:261-266).

> Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. .. (Qur'an 2:275-276).

> O you who have believe! Eat not Riba (usury) doubled and multiplied, but fear Allah that you may be successful. And fear the Fire, which is prepared for the disbelievers (Qur'an 3:130-131)

> … Eat of their fruit when they ripen… (Qur'an 6:141).

> … Eat and drink but waste not in extravagance (Qur'an 7:31).

The above Qur'anic verses imply that Muslims should use their wealth well and avoid usury. The Qur'an warns against deceitful practices while doing business. As noted in the above verses, severe consequences await those who practice usury at the expense of others. Ali (O.I., 17.10.2010) contends that Muslims socio-economic gains bring blessings from Allah. Maudoodi (1988: 213) writes, "Just as an insane person, unconstrained by ordinary reason, resorts to all kinds of immoderate acts, so does one who takes interest." In that regard, what the Qur'an actually condemns is illegal trade, since most of the Muslims informants are involved in one business or another.

Socio-economic trade is explicitly taught in the Qur'an but should not lead to usury. The Qur'an(3:130-131) condemns usury and interest but encourages free legal economic activity (Kettell, 2011). Swalihu (O.I., 15.03.2010) observed that the Qur'an (17:26-27)warns those who are obsessed with seeking, multiplying and displaying wealth illegally.Instead,they should be willing to give. He quoted the following verses in support of what the Qur'an teaches on usury:

> Those who eat Riba (usury) will not stand except like the standing of a person beaten by *Shaitan*…whereas Allah has permitted trading and forbidden Riba (usury) (Qur'an 2:275).

> And give to the kinsman his due and the *Miskin* and to the wayfarer. But spend not wastefully in the manner of a spendthrift. Verily, the spendthrifts are bothers of the *Shayatin* and the *Shaitan* is ever ungrateful to his Lord (Qur'an 17:26-27).

Ahmed (O.I., 18.01.2010) however, feels that the Qur'an recognizes ownership of wealth and property, offers legislation protecting it, and encourages the pursuit of economic wealth. He quoted the following verse in his argument:

> O you who believe! When the call is proclaimed for the *Salat* and leave off your business…then when the *salat* is ended, you may disperse through the land, and seek the Bounty of Allah... (Qur'an 62:9-10).

The above discussion teaches on the need for Muslims to utilize Qur'anic socio-economic systems and trade to address matters affecting society. Part of the benefit is to develop working relationships with other faiths. The Qur'an forbids interest in the strongest terms whether meant to exploit a Muslim or a Christian. Therefore, the pillar of an economic system based on the Qur'an must be fundamentally opposed – not only to the total rejection of interest in all forms – but also to whatever that bears any resemblance to it. Charity, visitation, inviting Christians for dinner in Muslims homes and sharing free time is important for building good relationship between Muslims and Pentecostal Christians in the process of dialogue. In our contemporary economies,it is difficult to imagine a business which detests interest. Nonetheless, Qur'an demands fair trade without exploitative interest from Muslims or Christians.

2.3.6 Qur'anic Teaching on Leadership and Governance among Muslims

The Qur'an teaches Muslims to be good leaders and governors as mandated by Allah. The following section explores this principle at length taking into consideration consultation, justice and trust,andaccountability and transparency. Let us discuss these aspects individually.

The Qur'anic precept on effective leadership and governance is meant to ensure human cooperation as a tool for positive growth and continuity. Thisprecept of good governance embraced in theQur'an (3:159; 42:38) is *shura*(consultation in decision making) within Muslims and non-Muslims in the affairs that affect the community (Nisar, 1994). Qur'an (3:159) urges, "…And consult them in affairs (of moment…)."Consultation is geared toward developing a solid relationship between leaders and people; this is a key issue in building interfaith dialogue. Early years of Islamicformation saw religion and politics intertwined, meaning there was religio-political consultation. Religious ideals and teachings informed the politics during formative period of Islam. Some Muslim countries in our contemporary period have adopted Islam as a state religion which informs political systems. Some of these countries include Syria, Turkey, Morocco, Indonesia, Saudi Arabia and Oman.Islam, as a state religion, has ledto interhuman cooperation in some of the countries where Islamic faith is practiced. Al-Ahsan and Young (2008) observe that Muslims have effective leadership and governance which produces inter-human cooperation. Ashur (1999: 189-195) contends that Allah fashioned the nature of every human being in such a way that no one can survive alone. This implies that Muslims leadership should be able to create social cooperation embraced in the Qur'an(43:38). In this way, they will be able to accommodate others peoples interests in a given society.

Such inter-human cooperation is guided by Qur'anic teaching and application of leadership and governance. Ng'ang'a (O.I., 4.1.2011) observed that Muslim leaders in Nairobi need to work closely and on an equal footing with Christian's leadership in order to address matters affecting them.

Muslim leaders are to lead the congregation to inter-human cooperation and co-existence as taught in the Qur'an(2:256; 2:190; 7: 156-7). Muslims are asked to use reasoning as they embrace the idea of human cooperation, not necessarily with other Muslims but humanity in its entirety(Qur'an 3:110; 5:43). The Qur'an(60:8-9) admonishes Muslims to use reason as a tool of life in decision making and leadership. The study found out that *imams* and *sheikhs* have a great role in determining matters of religious interest and are highly esteemed. Pumwani Riyadha Mosque committees (O.I., 15.2.2010) concurredthat it was the role of the *imams*/*sheikhs* to rightly guide the Muslim congregations in matters of faith and inter-human cooperation. They noted that most of the *imams* and *sheikhs*are Arabs who are not conversant with the English orKiswahili making it a bit difficult in matters of communication, since they speak Arabic. The study found out that some local Kenyans are under training to assume leadership in mosques.

Golicha (O.I., 16.03.2010) claimed that some Muslim leaders were conservative and hindered inter-human cooperation especially with Christians. He accused Muslim religious leaders of their failure to focus on Qur'anic verses which taught about co-existence and consultation (Qur'an3:159, so by mercy from Allah, [O Muhammad], you were lenient with them;and Qur'an 42:38…and whose affair is [determined by] consultation among themselves…). Imtiaz Mosque Committee (O.I., 16.05.2010)

discussion revealed that some leadersnormally spokefor their own interest and not for the benefit of Muslims. They quoted an incident where an *imam* in Kisumu wanted to rally Muslim youthsto protest against Christian leaders inviting Sarah Obama to a local church function. Sarah Obama professes Islamic faith and it was argued that Christian leaders wanted to convert her into Christianity. Christians leaders responded by asking Muslim leaders to preach harmony with other faiths. Yusuf (O.I., 15.04.2010) indicated that effective leadership and governance should direct Muslim congregation to communal activities which foster interfaith relations (Plate 2).

Plate 2: Sheikh Yussuf, explaining to the researcher on the need to teach Muslims congregation on matters of interfaith relations on 15.04.2010 at Nairobi. Source: Researcher.

In light of leadership and governance above explained, the Qur'anic(49: 10-12) holds leaders accountable, leading Muslims to higher heights of inter-human cooperation and co-existence as they consult with other fellow human being. Muslims are obliged to consult with Christians through interfaith dialogue.

Qur'anic (23:8, 23:8-11)essence of on leadership and good governance lies in the understanding of of *amanah* (trustworthiness).*Amanah*carries along characteristics of reliability to anyone who claims to be a believer.Islamic faith abhors persons who are

dishonesty in their dealing with others. In addition, Qur'an 5:8 admonishes Muslims to always offer *adalah* (justice) to others. Allah created all things and gave people stewardship. A Muslim leader has an obligation to render justice to humanity. Trusts are rights and responsibilities of a leader as expressed in the Qur'an 5:2 "…cooperate with one another in good and righteous deeds…." Muslim leaders are taught to offer justice to Muslims and non-Muslims living under their jurisdiction(Al-Ahsan and Young, 2008). Justice from the Qur'anic perspective teaches human equality which is inclusive of relationship among Muslim and non-Muslim. The following verses depict a picture of rendering justice to society:

> …Consult them in the affairs… (Qur'an 3:159).
>
> Verily, Allah commands that you should render back the trust to those whom they are due; and that when you judge between men, you judge with justice… (Qur'an 4:58).
>
> …and who (conduct) their affairs by mutual consultation… (Qur'an 42:38)

The Qur'an (83: 1-6)addresses Muslims to offer justice to people irrespective of their religious convictions. Doti (O.I., 27.01.2012),a worshiper at Jamia Mosque noted that Muslim leaders were responsible to uphold the concepts of trust, justice and consult others on matters affecting Muslims and non-Muslims as taught in the Qur'an. Hasan(O.I., 18.01.2012) a worshiper at Jamia Mosque observed that Qur'anic principle of good governance translatedinto just acts towards all people and more particuraly on factors which support interfaith dialogue.

Social responsibility of rendering justice as a Qur'anic principle indicates that it is duty of every Muslim to live an honest life and deal justly with other members of the pluralistic society. Individual's relationship within a given society promotes a just socio-political order. Through consultation and reasoning, the possibility of rendering socio-justice is realized. The above verses underline community participation in matters of community affairs. These types of Qur'anic directives emphasize fairness

and justice in matters affecting society. It is in that spirit that interfaith dialogues can find roots.

Askari (1996) argues that Islam is a rule-based system where rules of governance, accountability and transparency are provided by the "Law Giver" - Allah. Qur'an (10:62) teaches that Allah provides *walayahh*(unconditional love) to his creation.Askari (1996) further writes that Muslims are required to be rule-compliant promoted by the core activity of *walayahh* to produce *karamah* (human dignity). It is noted in Qur'an 17:70,"verily we have honored the children of Adam…."Amoli (2005) contends that respect and commitment to people's rights within societies is a prerequisite to human dignity inferred in the Qur'an.Mohamed (O.I., 16.1.2012) observes that w*alayahh* and *karamah* are meant to produce *khilafar* (trusteeship) among Muslim members. Rahman(O.I., 17.1.2012) argued that Islamic rules strengthen Muslim beliefs, which in turn promote their economic growth and development. This is made possible by individual accountability and transparency in all areas of leadership and good governance. Accountability and transparency principles lead to community participation in public affairs, interfaith dialogue being one of them. Zein (2011) affirms that transparency and leadership accountability provide avenues towards development of a multi-ethnic, multi-religious and multi-racial community.

Qur'anic (2:282) principle for accountability and transparency demands ethical behavior from humans who are Allah's stewards. Muslims are accountable to Allah for their deeds and choices. Accountability and transparency motivates Muslims to be morally upright and abide with Qur'anic ethical code. Accountability and transparency entails being honest, accountable, reliable and dependable. The Qur'an

exhorts Muslims to avoid getting involved in non-transparency and non-accountable malicious activities.Instead, they should act justly. The following verse attests to that:

…Let not the enmity and hatred of others make you avoid justice. Be just… (Qur'an 5:8).

In light of the above verse, Ladhis Mosque Committee members (O.I., 1.4.01.2011) were equivocal that the Qur'anic principle on accountability and transparency derives its strength from the concept of being just. Muslims and Christians in dialogue need to uphold justice. Thesaid committee members argued that Muslims should be willing to accept Pentecostal Christians and respect their faith in compliance toQur'anic principles of accountability and transparency. In that regard, accountability and transparency in dialogue should adhere to Qur'anic teachings in support of interfaith dialogue.

The foregoing section on Qur'anic teaching on leadership and governance among Muslims and Christians offers an opportunity on how Muslims should dialogue with Christians. The concept of leadership from Islamic perspective is rooted in the Qur'an, where Prophet Muhammed is the example (Qur'an 9:71; 16:97; Sahih Al-Bukhari, vol. 8: 80:145). Good governance entails a leader capable of leading people both in prayers and in worldly affairs, but answerable to both Allah and the *ummah*. Such an atmosphere of good governance serves well the need for interfaith dialogue.

2.4Divergent Issues in Biblical and Qur'anic Teachings on Inter-faith Dialogue
Issues relating to Biblical and Qur'anic teaching on interfaith dialogue have been discussed in the foregoing subsections. However, there are many theological values, perspective and religious practices upon which Christians and Muslims differ. Divergent issues between Christians and Muslims touch on scriptures and doctrine.

Some of these divergences provoke conflicts between Christians and Muslims. The following section elaborates on these issues.

2.4.1 Difference between the Bible and Qur'anScriptures

Christians and Muslims are characterized by hardline opinions on their religious books (Smith, 2003). Christian informants affirmed that the Biblewas a foundation of their faith and practice. Any idea or concept that undermines that notion is negatively received (Akou O.I., 15.11.2011). It is a useful tool for teaching, correcting and training in righteousness. The Bible is meant to guide Christians on making moral decisions and judgments as well as teaching people the right way to live. The following verse is a case in point:

> All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness (2 Timothy 3:16).

The Bible condemns evil practices and encourages people to build moral character as they improve their standards of living. Uchay (O.I., 15.10.2010) noted that Christians embrace the Biblical teachings and are socialized to disregard any teaching that contradicts or teaches against it. Jamieson (2006) notes that disregard of other material other than the Bible make it stressful to rebuild lasting relationship with Muslims. According to Kariithi (O.I., 15.10.2010) people who use books of faith which are not the Bible are regarded as people of darkness and Christians are exhorted not to associate with them in any way other than through evangelism.

Committee members of CHRISCO (O.I., 05.11.2010) in Nairobi Central Business District (NCBD) revealed that the Christian source of authority served as a dividing line between Pentecostal Christians and Muslims. Mwongeli (O.I., 05.11.2010) affirmed that the Bible was elevated as the word of God above the Qur'an or any

other material in matters of faith. She quoted Bible verses interpreted as a warning anyone attempting to add to it as follows:

> Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you (Deuteronomy 4:2).
> See that you do all I command you; do not add to it or take away from it (Deuteronomy 12:32).
> And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book (Revelation 22:19).

Based on CHRISCO committee interview, the laity felt that the Bible was above the Qur'an, especially on matters of revelation and inspiration. The Bible held a special and unparalleled place in Christian faith and has no coequal. The way Christians believe the Bible was written is different from the way the Qur'an was written. The Bible was written by different people who came from different social backgrounds from 15 Century BC to 1 Century AD approximately a time span of 1500 years (Stone, 2010).

For Muslims, the Qur'an holds a vital place at the very center of Muslim religious life and practice;it is definitely above the Bible. Pangani Mosque committee members (O.I., 2.2.2010) felt that the Qur'an was the culmination of the revelation offered through Prophet Muhammed, the last in a series of prophets and messengers. Prophet Muhammed acknowledged that Allah through his messengers had sent earlier revelations culminating into the Qur'an. They argued that the Christian Bible had been distorted from its original forms, while the Qur'an was perfectly preserved by God from such distortion. Muslims are supposed to memorize and recite the Qur'an in their daily prayers and at important public and private events. Children at tender age are taught to memorize and internalize it as early as possible. Those capable of memorizing the complete Qur'an are known as a *hafiz (huffaz*-plural*)*, one who keeps the Qur'an in his or her heart. Muslims are taught that the Qur'an is above the Bible.

In light of the above, the Bible and Qur'an set an opposed pace between Muslims and Christians when carrying out dialogue.

2.4.2 Divergent Biblical and Qur'anic Teachings on Trinity

Musili (O.I., 30.1.2012)and Rhodes (2002)concurred that the doctrine of Trinity is a Biblical principle which divides Muslims and Christians to a large extent. Trinity is a Christian doctrine which presents the God-head as Father, Son and Holy Spirit. Pratt (2005) perceives that Muslims have an ambiguous view of Trinity as a doctrine of the Christian church. Not only do Muslims find it difficult to understand Trinity but over centuries Christians have had theological controversies over it. For instance, Arius taught that Jesus was not coeternal with God, an idea rejected by Bishop Alexander and refuted as heresy (Gonzalez, 2001:161). Gonzalez discusses theological controversies revolving around the trinity and resultinginto various early church councils which adopted the teaching of Trinity and other church doctrines. Trinity as the doctrine of the Christian church is progressively revealed in the Bible (Gruden, 1994:226). The word Trinity implying "tri-unity" summarizes the Biblical teaching of progressive revelation. The Council of Nicaea (325) finalized Trinity as a core Christian doctrine as Kelly (2006: 208-11), quotes them here below:

> We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the living and the dead. And in the Holy Spirit.

Ikiara (O. I., 06:03:2010) observed that dialogue should uphold the principle of the Triune God. The Bible accredits Jesus and the Holy Spirit the deity-ship. The deity of the Holy Spirit is confirmed by the fact that He is said to have the attributes of God and He performs the works of God. Nyaguthie (O.I., 15.10.2010) posits that the Bible affirms the existence of God in three persons, God the Father, Son and Holy Spirit in

the baptism and Benediction formula. Most of the interviewed pastors quote the baptism and benediction formula as presenting the triune God. The following verses show the doctrine of Trinity in the baptism and benediction formula:

> Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).
> In the beginning was the word, and the word was with God, and the word was God (John 1.1)
> Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them (John 4:23).
> May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all (2 Corinthian 13:14).

The above verses provide a summary establishing the preexistence of Jesus as part of the Godhead. Logos (Jesus) is equal in divine status to that of God, and is referenced as fully God. Trinity, in the Christian theology, is a doctrine that God exists as three persons—Father, Son, and Holy Spirit—who are united in one substance or being. The doctrine is not taught explicitly in the New Testament, where the word *God* almost invariably refers to the Father; but already Jesus Christ, the Son, is seen as standing in a unique relation to the Father, while the Holy Spirit is also emerging as a distinct divine person (Macquarrie, 2004).But God is one; this confirms him as the ultimate ground of all existence and the sole object of legitimate allegiance and worship (Ladd, 2007) .

MwalimuMohamed (O.I., 15.8.2010) observed that Muslims do not affirm the Trinity. He claimed that it is a grievous sin to associate Allah with other supreme beings beside him. Islam presents Allah who shares some similarities with Christian God but has different identities and ultimately different standards. Mohammed (O.I., 15.4.2010) contends that Muslims believe in God's One-ness, and reject as heresy the plurality of God. He pointed out that Muslims often identify Christian belief in the Trinity with Tritheism. The testimony of Islam states "There is no god but God" affirmed by the Qur'an which states:

> They do blaspheme who say: God is one of three in a trinity, for there is no God except One God (Qur'an 5:76).
> Thy Lord is self-sufficient… (Qur'an 6:133)
> Say (O Muhammad): He is God, the One and Only (Qur'an 112:1)

The Qur'an emphasizes that Allah is "absolute unity" (*tawhid*), for there is no distinction within the Godhead. In light of these teachings, a whole twist on trinity and unitary God between these two faiths is noticed. This creates a wide theological chasm between Islam and Christianity. Islamic doctrine challenges Christianity to embrace unitary God taught in the Qur'an. The study found that Muslims ask Christians to refocus on the distinctive beliefs of *tawhid*.

With regardto Trinitarian controversy between Christians and Muslims, it is worth noting that the Bible teaches a progressive revelation.Trinity doctrine cannot be adequately expressed rationally but is a truth not graspable by the human mind given the limitations of the finitehuman reason.Rather than seeing Trinity as compromising the unity and transcendence of God, it is important for the religious leaders in both Islam and Christianity to dialogue in such an issue. It is only through dialogue that Christians can explain monotheistic God, manifested in three persons and still sharing one substance. The study found out that there is interplay of ignorance about each other's concept of God. Interfaith dialogue and theological interaction will overcome misunderstandings which surround the unity of God.

2.4.3 Divergent Biblical and Qur'anic Teachings on Christology

Christology is another divergent doctrine which offers difficulties between Christians and Muslims in interfaith dialogue (James, 2001; Singh and Lamin, 2008; Zwemer, 2008; 2010). Pentecostal Christians tend to place enormous emphasis on Christology and the need to respond to the message of the gospel as a way of salvation in total disregard of other faiths.

The Bible records that Jesus is the only way to God:

> Jesus answered, I am the way and the truth and the life. No one comes to the Father except through me (John 14:6).
> Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist—denying the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also (1 John 2:22-23).

Owino (O.I., 15.10.2010) notes that the Bible explicitly presents Jesus as the life, the truth and the way. Ngugi (O.I., 12.10.2010) observed that the passage teaches exclusiveness of Christianity, superior to all other religions, including Islam. Pentecostal Christians believe that for one to see God, the same must believe in the lordship of Jesus Christ. Kawira (O. I., 02:10:2010) states that a bond of contention with Muslims is that Jesus in Qur'an is regarded as one of the messengers of Allah devoid of deity, an idea not welcomed in Pentecostal Christians' faith. It is for that reason that they also believe that He is the Lord of the Sabbath, the mediator between human and God through the atoning sacrifice.

Islamic Christology differs greatly from Christian Christology (Zahnise, 2009). Khan (1977:426) argues that the divine and human nature of Jesus serves as a theological disparity between Muslims and Pentecostal Christians. The Qur'an calls Jesus "the Christ", and six times it refers to him as a sign, a mercy, a witness and an example. He is called by his proper name Jesus, by the titles Messiah (Christ) and son of Mary and by the messenger, prophet, servant, word and Spirit of God. Even with such assertion of Christology, there exist theological differences between the two faiths. The identity and ministry of Jesus Christ found in the Qur'an and Bible is different. Islamic Christology differs greatly with the Christian teaching on Jesus' divinity (Goldman, 2004). Qur'an teaches the belief in Allah, self-subsisting, sufficient, without need for forebears, offspring or equals (Suzanne 1979). According to various verses in the Qur'an,*Isa bin Maryam* (Jesus) is simply a man like Adam and not divine. Ali (1998) argues that Allah cannot b*eget a son.*

Qur'an mentions *Isa bin Maryam* several times but in different ways than the Bible.For instance, the Qur'an(4:157) rejects the death of Jesus; it says, "…but they killed him not, nor crucified him…" The Qur'an (112:3-4) further denies Jesus being a son of God; "He begets not, nor was he Begotten ..." Moreover, Jesus does not deserve worship; "…commanded to worship none but one AIlah … (Qur'an 5:72; 9:31)." Swaleh, O.I., 15.4.2010) and Omar (O.I., 03.10.2010) dismisses the Christian Christology as misguiding and blasphemous. They underline that Christians lack a proper knowledge of Jesus. The Qur'an (19:88) teaches that "And they say: the Most Gracious (Allah) has begotten a son (offspring or children) ..." Muslims call Jesus prophet *Isa* but not God as Christians refer to Him. Abdifatal (O.I., 16.1.2012) concurs with Omar that it is idolatry to refer to Jesus as a Son of God, the worst possible sin in Islam, punishable by death. He questions how a holy God can have a son with human beings.

Shirk (ascribe a partner or partners to Allah) is the greatest sin in Islam. Musa(O.I., 03.10.2010) noted that *shirk* of worship is committed by Christians who worship others gods alongside Allah.He felt that Christians will not be forgiven for as noted in Qur'an 4:48 "…whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin." Musafurther quoted Qur'an 5:72 which states that "...Verily, whoever sets up partners with Allah, then Allah has forbidden Paradise to him and Hell-Fire shall be his abode, and for the wrongdoers there are no helpers." The implication of *shirk* as a departure from Christians faith is that it leads to apostasy. The Holy Qur'an teaches that Allah is not one-third of a god; But, He is the One and only One God. The following verse state, "Certainly they disbelieve who say, 'Surely Allah is the third (person) of three'; and there is no god but One God

(Qur'an 5:73)."Halima Hussein (O.I., 23.10.2010) intimated that Muslims should not allow Christians to worship three gods.

In reaction to Biblical and Qur'anic Christology, it would be impossible to reconcile the two. Theological disparity between Muslims and Christians is a reality. Threading together bits of Biblical and Islamic Christology would do more harm than good to the relationship between Pentecostal Christians and Muslims. The Qur'anic and Biblical view on the person of Jesus is clearly taught; nonetheless, the presupposition each faith holds upon Jesus differs. Qur'an's teaching that Jews did not crucify Jesus and that Christians should deny His deity and eternal Son-ship discredits Christian faith. Christians should learn Qur'anic presentation of Islamic Christology.

Jesus' ministry was inclusive in nature(Thielman, 2005). Jesus in his ministry encountered non-Jews in his earthly ministry and responded to their felt needs. Jesus ministered to the Roman Army commander (Matthew 8:5; John 4:45-54) and the Canaanite women (15:21-28) among other persons. Multicultural and multi-religious contemporary societies can only excel through inclusive religion. Therefore, the study infers that there is need to develop genuine, free and just societies which embrace interfaith dialogue spearheaded by Pentecostal Christians. Interfaith dialogue should not be confused with syncretism and universalism. Syncretism is the illegitimate integration of beliefs and practices that cannot be reconciled while, universalism is a religious faith incorporating many Christian tenets. Pentecostal Christians need toaccept interfaith dialogue not as another form of syncretism and universalism but legitimate search for common values between Christianity and Islam. The study observes that there is need for a fuller theological examination of the deity of Jesus from a Christian view rather than from apocryphal or pseudo-gospels from which the

Qur'an seems to have borrowed its Christological concepts. Theological divergence should not build walls of hostility but cultivate the spirit of dialogue.

2.4.4 Divergent Way of Worship among Christians and Muslims

The Christian way of worship to God differs with the Muslims approach to Allah. Housholder (2009) notes that since the late 1960s, there have emerged new ways of worship which challenge the traditional hymnal singing in most of the Protestant churches. Contemporary worship accompanied by modern singing equipment is widespread in most Pentecostal churches. The study found out that most of the Pentecostal churches do not follow the same order of worship style nor perform rituals as do the Muslims (Wafula, O.I., 19.10.2010). Unlike a mosque which does not have chairs, Pentecostal churches have chairs.

Wario (O.I., 6.2.2010)noted that the concept and purpose of worship in Islam is incomparable with Christianity or other religions. He observed that during worship, spiritual lives of individuals and corporate Muslims were fulfilled. Ghazali and Muhtar (1983) note that according to Muslims, worship of Allah is unique; it takes two forms: specific beliefs, and acts of goodness. Muslims are required to perform some rituals as part of their worship style which is unparalleled to Christianity. Specific Islamic beliefs direct the inner state of Muslims' worship which in turn produces outer manifestations. Besides observing the five pillars of Islam, other rituals such as *wudu (partial ablution) orghusl* (complete ablution) are a prerequisiteto worshiping Allah (Aafiya, O.I., 16.1.2012). He noted that rituals of water washing are important in Islam. Unlike churches which have chairs, a mosque does not have a single chair creating an atmosphere of worship and humility.

The way Christians and Muslims worship, reflects a notable difference. Issues ofcontinuousablution,requirement before every prayer among the Muslims are alien to Pentecostals. In either way, worship is essential to both Christians and Muslims if they are to maintain their spirituality. Formal or informal ways of worship are important and should be not be used to frustrate the idea of interfaith dialogue.

2.5 Cross-cutting Issues in Biblical and Qur'anic Teachings on Inter-faith Dialogue

The preceding subsection has outlined major factors associated with divergent issues between Christians and Muslims. The next section highlights crosscutting issues supporting interfaith dialogue:**prayer and salat,** creation mythology, human morality and eschatology. These factors reflect the desire for interfaith dialogue.

2.5.1 Cross-cutting Issues in Biblical and Qur'anic Teachings: Prayer and Salat

Biblical and Qur'anic teaching on prayer and *salat* serves as a crosscutting issue.Prayer within Christianity is a contemporary model of worship in which the worshiper connects with self and God without necessarily following some cultural or traditional modes. *Salat*on the other handwithin Islam follows a prescribed tradition and cultural norms involving physical rituals. Christian and Muslim informantsunderlinedthe need for prayerand*salat*. They revealed that prayers and *salat* facilitated easy communication between God and human. Prayer and*salat*both from the Christian and Muslim perspective respectively can be conducted freely at any appointed time. *Thestudy deduced that the Lord's Prayer*in the Bible and the first chapter of Qur'an, *"Sura Al-Fatiha"*carry universal and somehow similar meaning (Table 2.2).

Table 2.2 Qur'anic *Salat* and Biblical Prayer

QUR'ANIC *SALAT*	BIBLICAL PRAYER
Al-Fatiha (Qur'an 1; 2:286)	Matthew 6:9-13
In the name of Allah, the Most gracious; The Most Merciful.	Our Father in Heaven! Hallowed be your name,
All praise and thanks are Allah, the Lord of the Alamin (mankind),	Your kingdom come, Your will be done, On earth as it is in heaven.
The Most Gracious, the Most Merciful, The only Owner of the Day of recompense. You we worship, and you we ask for help;	Give us today our daily bread.
Guide us to the straight Way. (Qur'an 2:286)…Our Lord! Punish us not if we forget or fall into error, our Lord…pardon us and grant us forgiveness …	Forgive us our debts as we have forgiven our debtors. And lead us not into temptation, but deliver us from evil one

As viewed above, Biblical prayer and Qur'anic *salat* show respect towards God who alone is worth of worship. God provides guidance to people as they continue to ask for his mercy. Pentecostal Christians can learn from the Muslims' way of reciting *salat* and benefit spiritually. Muslims also can learn from the Christian teaching on prayer and benefit spiritually.

2.5.2 Biblical and Qur'anic Teachings on Creation Mythology

The study found out that the Qur'an and Bible share various crosscutting similarities: creation mythology, narratives, religious figures and teachings (Abdullah, 2005). Islam and Christianity teach that God created the world as a single almighty, omniscient divine. The epitome of creation as taught in the Qur'an and Bible is creation of humankind; depicting Adam and Eve as the first parents. The omnipotence of God is the key ingredient in the creation story as taught in the Qur'an and Bible. In both, God's sovereignty is underscored. The following verses quoted from the Bible and Qur'anteaches the role of God in creation:

> In the beginning God created the heavens and the earth…(Genesis chapters 1 and 2).
> verily, in the creation of the heavens and the earth, and in the alteration of Night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allah sends down from the sky and makes the earth alive …. are indeed Ayat (proofs, evidences, signs) for people of understanding (Qur'an 2:164).
>
> All praise and thanks are Allah's, who created the heavens and earth, and originated the darkness and the light… (Qur'an 6:1).

Abdi and Wanyanyi (O.I., 12.12.2010) concur that most of the similar Qur'anic mythology stories contain little details as compared to the Biblical stories. They argued that this is because the Qur'an offers the moral and spiritual significance within the story. Swalihu (O.I., 15.03.2010) noted that there are guidelines when it comes to reading a narrative in the Qur'an and comparing it with the Bible. In cases where the Bible disagrees with the Qur'an, the Qur'an is taken to be more authoritative. This means, what the Bible agrees with in the Qur'an should be accepted, but what the Bible disagrees with the Qur'an, it should be rejected. For example, the Bible points out that God rested on the seventh day but such does not appear in the Qur'an. The Bible records some teachings which are not taught in the

Qur'an or *Sunna*. Muslims are instructed to neither believe nor disbelieve them (Mustafa, O.I., 1.2.2012). Muslims could read such scripturalportions or ignore them altogether if they wish to do so.

In that regard, the study infers that creation mythology serves as a crosscutting issue between Christianity and Islam. It implies that Christians and Muslims have a single source, God. Such an affirmation brings people of these faiths to a humble state of interfaith relations, by knowing that they are children of one parent- Adam and Eve. Since the Qur'an and Bible have similar issues then it is imperative that Christians and Muslims read and understand the various teaching taught therein. Engagement of some Biblical and Qur'anic themes read together can illumine each other and send more light, especially on mythology. The Bible and the Qur'an are scriptural bases for the two faiths. When well utilized, they will foster interfaith dialogue, noting that we are all God's creation. The Bible and Qur'an should be used to function as spiritual reservoir to both Christians and Muslims in matters of creation. Then by acknowledging a common creator, they can develop ways of interfaith dialogue.

2.5.3 Biblical and Qur'anic Teaching on Human Moral Perspectives

Pentecostal Christians and Muslims reinforce good morals to their followers as taught in the Bible and Qur'an/*Hadith*. The following *hadith* warns Muslims to be vigilant of good moral issues in the following terms:

> By the one in whose hand is my soul! Either you command good and forbid evil, or Allah will certainly soon send upon you a punishment from himself, then you will call upon him, but he will not respond to you (collected by At-Tirmidhi; Ondigo, 2008:301).

Ondigo (2008) commenting on the above *Hadith* notes that the world is full of all kinds of moral decadence. Surprisingly, most secular states have ignored condemning some of the moral evil attacking our human nature. Allah has responded by allowing natural calamities and devastating diseases to strike the earth. Allah reminds people to take heed and embrace good moral issue. They both acknowledge that a faith devoid of practical actions in matters of morality is of no use. For example, James 2: 14-20 notes,"faith without action is dead." The Qur'an (22:9-11) teaches that people should do good deeds which please Allah. There is firm conviction from both the Christians and Muslims that irresponsible behavior causes disrespect to God and it is regarded as sin. Some of the irresponsible behaviors include acts such as murder, suicide, theft, lying, gambling, violence and other notable inhuman atrocities (Romans 1:18-27; Galatians 5:17-19; Qur'an 5:90-91; 17:32; 42:37).

In both faiths, sexual sins such as adultery, fornication, homosexuality, lesbianism and same sex marriages are forbidden (Romans 1:18-27;Qur'an 5:90-91. The Qur'an and the Bible teach against taking intoxicant and other defiling food and drinks. Both faiths acknowledge the importance of dressing modestly as most of the informants agreed. Closely looking at the underlined crosscutting issues, it is worth noting that Christians and Muslims teach similar issues of human morality. In light of that,it is important for Christians and Muslims to transcend their differences and focus on an interfaith dialogue supported by religious similarities of human morality.

2.5.4 Biblical and Qur'anic Teaching on Eschatology
Christianity and Islamic faithsconcur on the concept of eschatology. The Bible and

Qur'an teach about an end to this world. The study found that in Islam, Muslims are

taught that Jesus Christ will return when the world ends and defeat Ad-Dajjal- false

messiah (Umar, O.I., 15.1.2012). Ahmed and Moguche(O.I., 18.1.2012) concured that

the Bible andQur'anteach people that they will be recompensed according to their

deeds on the Day of Judgment. The following verses teach about the last day and

paradise:

> Then they will go away to eternal punishment, but the righteous to eternal life (Matthew
> 25:46).
> The example of Paradise, which the righteous have been promised, is [that] beneath it rivers
> flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the
> consequence for the disbelievers is the Fire (Qur'an 13:35).

In the above verses, Christianity and Islam teach the need to believe in eschatology.

Though there are differing perspectives of the Day of Judgment, the fact is

eschatology remains a crosscutting issue, which can bring Christians and Muslims

into the dialoguing table. There is need to base interfaith relation on similar teaching

such as eschatology which Muslims and Christians appear to agree upon.

The presence of Jesus in the Qur'an speaks rounder in matters of dialogue. Prophet

Mohammad never thought of himself as anything more than a messenger of Allah but

he called Jesus the "Christ" (Qur'an 3:45-46) and admitted that Jesus was

"strengthened with Holy Inspiration (Qur'an 2:87; 5:110) and given revelation from

God (Qur'an 3:47-49). The Qur'an teaches that Jesus was born of a virgin (Qur'an

3:47-49) and is directly the work of God. According to Prophet Muhammad, Jesus

was of great honor, righteous, a prophet (Qur'an 43:59), Allah's Apostle (Qur'an

4:157). According to Muhammad, Jesus healed the blind, healed lepers and even

raised the dead (Qur'an 5:110). Qur'an (43:61) teaches that Jesus is alive and in

heaven.Muslims are urged to have no doubt in Jesus' coming as held in the Bible. Muhammad recognized that his soul is in the hands of Hazrat Isa Ibn-e-Mariam as a Just Ruler (Sahih Bukhari, Vol. 3, Book 34, No. 425; Sahih Bukhari, Vol. 1, No. 668, Book of Prophets, P. 490). Raymond (2009) infers thataccording to *Hadith*,the Promised Messiah is none other than hazrat Isa bin Maryam (Jesus). As indicated in the Quran and hadith justice will rule, oppression will be eliminated, and no fighting (War) will be needed. Hatred, jealousy, and grudge shall disappear in the coming of the Messiah, a belief held both within Christianity and Islamic teaching.

Jesus' advent is a sign for the closeness of the Day of Judgment (Quran, 43:61; Raymond, 2009). The hadith notes, "I swear by Him in Whose hands is my life that soon there will descend among you Hazrat Isa Ibn-e-Mariam as a Just Ruler; so (he) will break the 'cross', kill swine and prohibit war! (Sahih Bukhari, Vol. 1, No. 668, Book of Prophets, P. 490)." It further notes, "How will you be when the Son of Mary (i.e. Jesus) descends amongst you and he will judge people by the law of the Quran and not by the law of Gospel (Sahih Bukhari, Vol. 4, Book 55, No. 658; Fateh-ul Bari, Vol. 7, P. 304-305)." A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus Son of Mary will then descend and their (Muslims') commander (Al Mahdi) will invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honor from Allah for this *ummah*. (Sahih Muslim, Book 1, No. 0293). Ibn Abbas the Prophet said: And there is none of the people of the Scriptures. But must believe in him before his death. And on the Day of Judgment, He will be a witness against them (Quran 4:159; (Sahih Muslim, Book 7, No. 2877). The doctrine of *eschaton* is vividly noted in the Bible and Qur'an nad do agitate the need for interfaith dialogue.

2.6 Summary and Conclusion

This chapter has explored Biblical and Qur'anic teachings on interfaith dialogue. It has noted that there is explicit interfaith dialogue in the Bible. In the Qur'an, Christians are presented as partners in interfaith dialogue. This is clear from the various Biblical and Qur'anic verses discussed in this chapter. Christian and Musliminformants appear to agree that dialogue should not be confined to the corridors of persuading or interfaith competition, but accommodating each other. It is impractical and insufficient to read other religious systems in the light of the assumptions of one's own. Similarly, Muslims and Pentecostal Christians could expand distinctive paths towards accommodation and dialogue by drawing inspiration from their specific interests and conditions taught in the Bible and Qur'an. Interfaith dialogue should transcend the hallways of academia and spread to the masses through education and other possible means.

Under socio-religious dialogue several factors are considered which include: human social relationship; social grace; social religious peace; trust and reconciliation; and social holiness. Socio-economic dialogue underscores issues of social and economic empowerment and social economic services. The Biblical teaching on leadership and governance from Christian perspective posit servant leadership and governance structures. The Bible encourages the clergy to offer good governance. Qur'anic teachings on social religious values in Christian-Muslim dialogue underline issues like human respect; compassion and love towards *ummah*; and peace have been venerated in this chapter.

Further, the discussion has highlighted on divergent and crosscutting issues embed in the Bible and Qur'an. The chapter has shown some divergent doctrinal issues which

cannot be ignored and which can become a foundation for dialoguing. Merging Biblical and Qur'anic teachings may result in disloyalty to the spirit of interfaith dialogue. It is prudent to avoid extremes and allow each holy book present its crosscutting truths without merging them.

The chapter has finally examined the objective that both the Bible and Qur'an have teaching which can rationally be deduced to foster interfaith dialogue. Genuine exegesis of the various texts from the Bible and Qur'an would favor interfaith dialogue. It is, therefore, the role of Pentecostal Christians and Muslims to listen to their scriptures which promote interfaith dialogue. Theological dialogue should not be avoided or made secondary to more apparently pressing social concerns.Rather it should have sufficient maturity to be able to address points of discrepancy as well as areas of convergence. Though there are verses that promote religious exlusivism, many Quranic verses leave room for openness toward interfaith dialogue. The next chapter discusses the historical perspective of Christian- Muslim dialogue.

CHAPTER THREE
HISTORICAL PERSPECTIVE OF CHRISTIAN-MUSLIM DIALOGUE

3.1 Introduction

The chapter examines some of the themes on the historical perspective of Christian-Muslim dialogue. Some of the themes discussed are deductively sought from secondary sources. There are seven main themes discussed: Ancient attempt and challenges of Christian-Muslim dialogue; negative impact of ancient *jihad* on Christian-Muslim dialogue in Africa; Islam radicalism in relation to Christian-Muslim dialogue in Africa; effect of medieval crusades in relation to Christian-Muslim dialogue; trends of Christian-Muslim encounter in Africa; contemporary trends of Christian-Muslim relations in Africa; dynamics of Christian-Muslim encounter in Kenya. Discussing the aforementioned themes underlines that Christian-Muslim flourished in some centuries. Other times, it diminished, creating a wide gap. The chapter further examines how interfaith dialogue has been conducted over time, noting the involvement of mainline churches and little if any of the Pentecostal churches.

3.2 Ancient Attempts and Challenges of Christian-MuslimDialogue

This sectionis on ancient attempts of Christian-Muslim dialogue. It covers early formation of Islam, during Prophet Muhammad and the Rightly Guided Caliphs. The section starts by observing the involvement and commitment of Prophet Muhammed towards interfaith initiative between Christians and Muslims. His involvement in early stages of interfaith dialogue has been explained. The next section discusses the role and impact of the Rightly Guided Caliphs onChristian-Muslim dialogue during their tenure.

3.2.1 Prophet Muhammed's Teaching on Harmonious Christian-Muslim Dialogue

Bowen (2010) argues that when Prophet Muhammed migrated to Medina, he joined the Jewish customs of praying facing Jerusalem. Parts of Qur'an revealed during this time depict some similarities with Judaism, such as dietary laws. Goldmann (2004: 16) argues that during Muhammad's years in Mecca and early years in Medina adherents of Islam faced Jerusalem when praying and his message was tolerant toward Jews and Christians.Correspondingly, the approval by the Qur'an that Christians can receive salvation accelerates the interfaith dialogue. The Qur'an acknowledges that Christians are the nearest brothers and sisters to Muslims (Qur'an 5:85; 109:6). Goldmann (2004) contends that when the Prophet realized that Jews and Christians did not subscribe to his prophet-hood; he changed facing Jerusalem when praying to face Ka'aba in Mecca. Prophet Muhammed, even without the approval of Jews or Christians of his prophet-hood, gave those special privileges and protection under his jurisdiction. Prophet Muhammed acknowledged Christian piety, love, humility, faith and pleaded with them to be his disciples. Apparently, Prophet Muhammed was in favor of religious tolerance.

In his early development of dialogue, Prophet Muhammed allowed Christians to worship in the same mosque as he did amid strong protestation from the Muslim adherents (Papademetriou, 2010:3). The Prophet was criticized by his followers for allowing Christians to worship in the mosque. But he responded to them that mosques and churches were houses of God, meant for worship and could not be closed to some and opened to others (Papademetriou, 2010:3).Christian delegation from Najran went to Medina from southern Arabia to make peace with Prophet Muhammed (Ayoub and Omar, 2007). Evidenceabounds of the of Prophet's involvement in developing Muslim and Christian relations. We now turn to the failed side of dialogue leading to *jihads* and its effect on Christian-Muslim relations.

3.2.2The Rightly Guided Caliphs 632-661

After Muhammed's death in 632, Abu Bakr al-Siddiq (632–634) became the first caliph (successor) among the four glorious caliphs (Peters, 1994:266). Abu Bakr's caliphate was to govern Muslims according to the Qur'an and the *sunna* of the Prophet. During his tenure, some tribes denounced Islam and he responded by punishing them. He later consolidated Muslims support within the Arabian Peninsula and declared *jihad* against the Christians populated empires of the East: the Sassanians in Persia and the Byzantines in Syria, Palestine, and Egypt (Donner, 1981; Armstrong, 1997:226-227). Deterioration of relationship between Christians and Muslims continued to be felt under the leadership of Abu Bakr's compared to Prophet Muhammed's tenure.

The second caliph, Umar ibn al-Khattab (634–644) adopted the title Amir al-Muminin (Commander of the Believers). He was a military leader as depicted in his jihadic wars. Scholars note that he extended militarily Islamic rule to Syria, Egypt, Iraq, Persia, Palestine, Jerusalem, Egypt, and Iran (Peters, 1994:266). These *jihads*were fought in the cause of obedience to Allah and the Prophet (Bartlett, 2000; Madden, 2005; Spielvogel, 2006). Conquered territories were to either convert to Islam or be subjected to die by the sword or be subjected to second-class citizens of paying *jizya* (taxes,protection levy) (Tabari, 8:158. 1616-17; Tabari 11:24. 2034-35). Umar's ten-year tenure saw the application of justice, social ideals, administration and statesmanship. He is remembered for his innovations on social welfare, taxation, administrative fabric of the growing empire and religious tolerance.

'Uthman ibn 'Affan (644-656), the third caliph, continued to consolidate Muslims' unity. He is known for compiling the Qur'an as revealed to the Prophet. He was accused of favoring the clan of Umayyah and was later assassinated (Mvumbi, 2006). The fourth caliph, Ali ibn Abi Talib (656 - 661), Muhammad's cousin and son-in-law, ended through an assassination in 661 (Bowen, 2010). The assassination of the two caliphs divided the Muslims into two sects, Sunni and Shia. This inaugurated the Umayyad Dynasty.

In light of the four Glorious Caliphs Bakr, Umar, Uthman and Ali, we observe that they had both political and religious undertones. It is obvious that the rightly-guided caliphs were strong religio-political leaders. This political aggression has been used by later Muslims leaders to justify physical aggression against non-Muslims. Indeed, it is noted that inter-religious tolerance which is enshrined in the Qur'an has been overlooked by many leaders worldwide. Physical aggression in the spirit of *jihad* has overshadowed the spirit of religious tolerance leaving little opportunity for interfaith dialogue. Political interests took precedence over spiritual matters adversely affecting interfaith dialogue.

3.2.3 Umayyad Dynasty 661-750

The Umayyad Dynasty started after the assassination of Caliph Ali in 661 AD (Hughes, 1979; Hawting, 2000:50). The Umayyad Family established the hereditary system of succession for the caliphs(Table 3.1).

Table 3.1: Caliphates of the Umayyad Dynasty 661-750

GENEALOGY OF THE UMAYYADS

Abd Shams
Umayya

Abu Sufyan — Uthman (Third Caliph) — al-Hakim

Muawiya (661)

Yazid (680)

Muawiya (683)

Marwan (684)

Muhammad — Abd al-Malik (685) — Abd al-Aziz

Marwan (744)

Umar (717)

Hisham (724) — Yazid (720) — Sulayman (715) — Walid (705)

Muawiya

Walid (743)

Ibrahim (744) — Yazid (744)

(to Spain)

**dates given are dates of accession
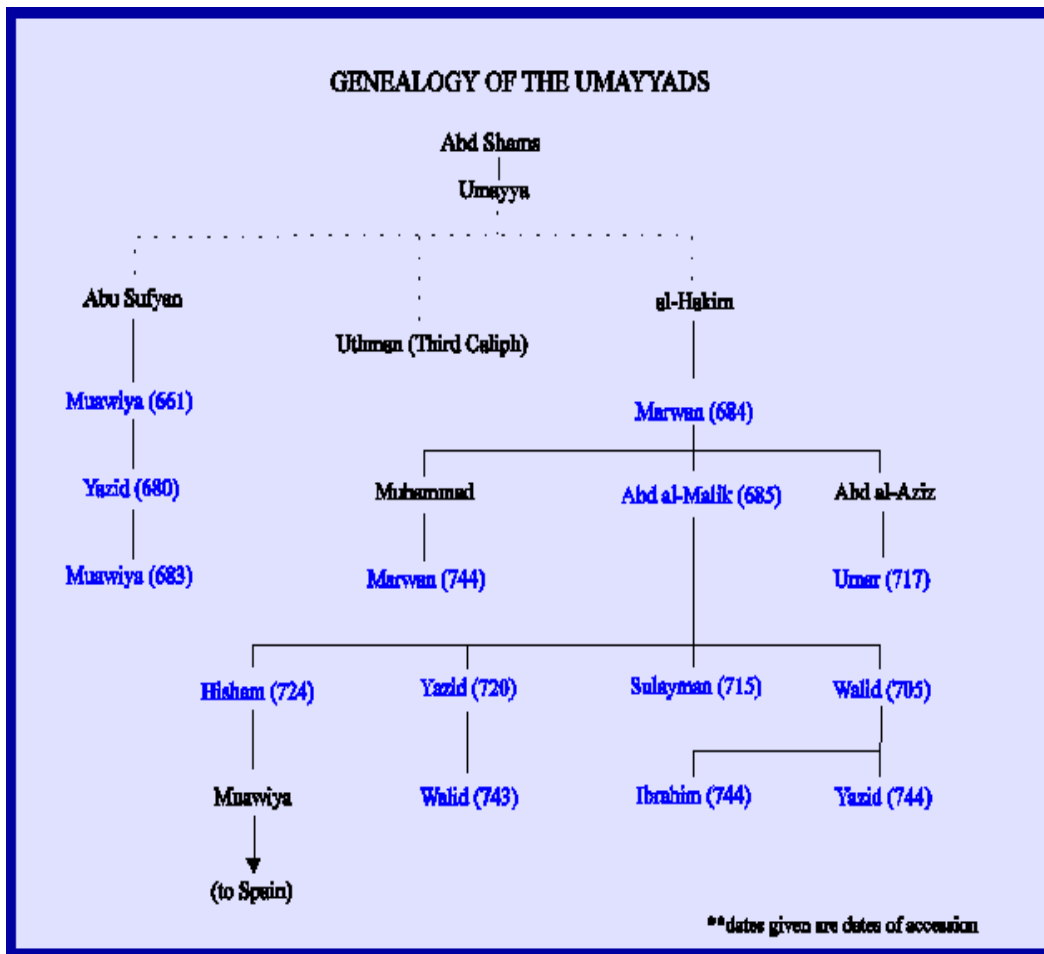
Source: Hawting, 2000: 50

The first leader elected was Muawiya, son of Abu Sufyan, a leader of Umayyad. Islam under the Umayyad Dynasty extended its invasion to India, Morocco and Spain (Bartlett, 2000; Madden, 2005; Spielvogel, 2006). Dixon (1970); Hawting (1986) and Encyclopedia Britannica Premium Service (2004) concur that there were 14 caliphs of the Umayyad Dynasty.

Muawiyah is remembered for his religious tolerance. He recruited some Christians into his army for a double pay and appointed others into high offices. His son, Yazid, married to a Christian woman became his heir. The Umayyad Dynasty made little effort to convert Christians to Islam. *Sharia (*Muslim law*)* was only applicable to Muslims. Non-Muslims, operated under the civil law, known as millet(separate

religious community, also called *milla*) administered by their religious leaders(Smith, 2009). Smith (2009) notes that some of the Ummayad caliphates abolished massive non-Muslims conversion which was thought to be a means of tax evasion, rather than true belief. In that regard, it can be argued that the Umayyad Dynasty was pro-interfaith dialogue unlike the rightly-guided caliphs. Internal political wrangles weakened this regime such that by the Eighth Century, a new era of Abbasid Dynasty was ushered.

3.2.4 Abbasids Dynasty (750-1258)

The family of Abbas formed the new line of caliphs (Table 3.2), known as the Abbasids (Lassner, 1980; Hawting, 2000:65; Encyclopedia Britannica Premium Service, 2004;Bennison, 2010). They moved their capital from Damascus to a small Christian village, Baghdad.

Table 3.2 TheGenealogy of the Abbasids

GENEALOGY OF THE ABBASIDS

Abbas
.
.
Muhammad

Ibrahim   al-Mansur (754)   al-Saffah (749)

al-Mahdi (775)

Harun al-Rashid (786)   al-Hadi (785)

al-Amin (809)   al-Ma'mun (813)   al-Mu`tasim (833)

Muhammad   al-Wathiq (842)   al-Mutawakkil (847)

al-Musta`in (862)   al-Muhtadi (869)

al-Muntasir (861)   al-Mu`tazz (866)   al-Mu`tamid (870)   al-Muwaffaq

al-Mu`tadid (892)

al-Muktafi (902)   al-Muqtadir (908)   al-Qahir (932)

al-Mustakfi (944)   al-Radi (934)   al-Muttaqi (940)

**dates given are dates of accession

Source: Hawting, 2000: 65

Abbasids were more inclined to trade and commerce. The relationship between

Muslims and Christians during this period was more of tolerance than discrimination

(Young, et al., 2006). In the Tenth Century, a number of Christian and Jewish bankers

were employed by various Abbasid functionaries, including the caliphs in Baghdad.

Christian employees served as business networks in areas such as commerce, trade

and banking industries. Several conquered tribes and groupings by the Abbasids paid

revenues. Overtime these conquered states stopped paying the revenues to the Abbasid thus, destabilizing its political stability. Lapidus (2002) observes that internal leadership wrangles within the Abbasids saw the dynasty split into parallel leadership of the Fatimid who claimed descent from Muhammad's daughter, Fatima. The Abbasid Empire lost North Africa and Egypt among other states to the Fatimid, resulting into economic crisis. The Abbasid economy declined so much that they confiscated vast wealth from rich Christians and invoked the discriminatory legislation of non-Muslims paying taxes which by then was seldom used (Lassner,1980). Such harsh conditions saw a migration of non-Muslims moving westward to Egypt, North Africa and more distant lands. In light of that, the Abbasid Dynasty did more harm to interfaith relationship between Christians and Muslims creating a wide gap on the possibility of interfaith dialogue.

The beginning of Umayyad Dynasty showed religious tolerance towards Christians, a similar scenario with the Abbasids (Spielvogel, 2006). Christians were to practice their religious obligation on the basis of paying taxes. They were also exempted from military services. The death of Abbasid caliph, al-Musta'sim, weakened the Abbasid rule as the Mamluks slowly took over the leadership. In 1258, the Mongols sacked Baghdad and installed al-Mustansir, the uncle of the slain Abbasid caliph al-Musta'sim as a mere figurehead. The Mamluks were the legitimate political rulers but used the figurehead caliphs to stamp their ruler-ship. The Mamluks, and Mongols were famed for their military prowess and gradually, at the Battle of Ayn Jalut, the Mongols were defeated in 1260 (Levtzion and Pouwels, 2000). The leadership of both the Mamluks and Mongols were anti-Christians since their policies lead to confiscation churches and synagogues.

The Mamluks continued to rule until 1516 when the Ottomans took over political leadership. It was under the Ottoman Empire (1517–1924) that non-Muslims were allowed to form separate groups, under its own head and observed their religious rights.The Ottoman Empire, though Muslims practiced religious and ethnic tolerance within their empire. The Ottoman Empire came to an end when the European defeated them. In a nutshell, sometime ancient attempts to grow interfaith dialogue had some good success and other times these regimes revoked religious amnesty and to some extent, confiscated Christian's property, jeopardizing the growth of interfaith relations.

3.3 Negative Impact of Ancient Jihad on Christian-MuslimDialogue in Africa
Islamic jihad towards Christians adversely impacted relationship between Christians and Muslims. The present subsection elaborates on the negative impacts of jihad in Arabia and Africa in general and how such activities marred the relationship between Christians and Muslims.

3.3.1 Impact of Ancient Jihad on Christian-MuslimDialogue in Arabia

Ancient jihad had negative impact on the relationship between Christiansand Muslimsin Arabia.Jihads exploited the socio-economic fabric of the defeated societies and marred inter-social relations between the jihadists and the victims. In some cases,Christians found favor with the succeeding Islamic dynasties. Most of theother times, their properties were confiscated. Success is noted in early Islamic jihad against the Christians among the Byzantine Greeks in Constantinople in present day Turkey and Persian empire who had worn themselves out with fighting, creating a power vacuum (Adler and Pouwels, 2012:204-205). Nicole (1982) argues that prior to his death due to fever,Prophet Muhammad launched the Tabuk jihad against the Byzantine Christians with over 30,000 jihadists. But the people were not ready for

war and the attack ended up in agreement where they could enjoy Muslims privilege if only they paid taxes. Such payment of taxes for Christians in Muslim territory reduced them to second class citizens. This infers that Christian's fate in conquered territories was volatile depending on the caliphate in power.

We note from the abovediscussion that Arabs' political stability through jihad overshadowed the possibility of constructive Christian-Muslim dialogue. The call for human inter-relationship raised in the early verses of the Qur'an enhanced the mentality of 'submission to Allah or perish through the sword.' But in other occasions, conditioned-religious tolerance among non-Muslims was experienced. Therefore, need arises for Muslims to create avenues for strengthening interfaith dialogue with Christians.

3.3.2 Impact of Ancient Jihad on Christian-MuslimDialogue in Africa

Ancient Islamic*jihads*dating from the 7th -17th centuriesin Africa adversely impactedChristian-Muslim relations. Africa, during these *jihads* was restricted to the land around Carthage, Numidia, Mauritania, and North Africa (Maghreb) where Christianity had strongholds (Baur, 1998: 26). The Arabs *jihad* targeted the strongholds of Christian-dominated land in Africa. For example, in AD 697, Carthage succumbed to the Arab conquest. As a result, the Berber chieftains sought truce with the marauding Arab armies.This entailed even converting to Islam rather than facing war (Armstrong, 1997: 226-227). Consistent Islamic attacks and fighting exhaustively decimated Christians in Carthage.

In Nubia, along northern Sudan and southern Egypt, the Arab attacks on Christians resulted in a treaty where the Nubians were required to pay an annual tribute of 360

slaves to invading Arab Muslims in return for corn, oil and clothes (Baur, 1998: 32).
It is argued that King Mercurios of Mekuria (697-710), a Christian, developed the
northern kingdom and was able to defend the Egyptian Christians from Muslim
annihilation. The northern kingdom continued to strengthen herself. Through a
military expedition,the kingdom in 737 was able to liberate an imprisoned Christian
patriarch in Alexandria from the Arabs (Baur, 1998:33). Such continued attacks on
Christian strongholds by Muslim rulers negativelyaffected their relationships.

Donner (1981:270) and Baur (1998) reckoned that *jihad* was meant to extend religion,
economy and political control. Islam xenophobia set to submit the entire known world
to the Islamic influence. Nonetheless, other early Christian leaders such as Bishop
John Wikuu, viewed the riseof Islam and Islamic conquest of Egypt as a divine
punishment sent to the Roman emperor for persecuting EgyptianCoptics, calling them
heretics (Baur, 1998:26). The invanding Islamic regime treated Egyptian Coptic with
respect compared to Roman Catholics. Nonetheless, the conquered Christians who
refused to subscribe to Islamic faith were reduced to second-class citizen by paying
taxes, without any economic advantages. They were prohibited from building or
repairing churches, public worship, or use of church bells, among other notable
restrictions imposed.

Relief was registered for those Christians who embraced Islam; they were exempted
from taxes and "unwarranted church burdens". Gradually, Islamic groups haunted
Christians through persecution, burning their churches and imprisoning them among
other inhuman atrocities (Baur, 1998:26). Rosenthal (1967: 183) argues, "in the
Muslim community, the holy war is a religious duty, because of the universalism of
the Muslim mission and (the obligation to) convert everybody to Islam either by

persuasion or by force." Such was the role of *jihads*; they thwarted efforts towards interfaith dialogue. *Jihad*, a religious obligation to and cause for Allah prevalently became an economic exploitation at the expense of religious piety.

From the foregoing discussion, *jihads* evidently negatively impacted on Christian-Muslim relations. Paying of *jizya* for non-Muslims became a policy for Muslims during the time of Muhammad and later for leaders in all conquered states. Those who converted to Islam paid *zakat*, enriching Islamic treasury in Arabia. Remission of taxes allowed Christians to practice their faith albeit with restrictions within the Muslim-dominated areas. In the spirit of religious amnesty, dialogue was marred by jihadism but not completely destroyed.

3.4 Islam Radicalism in Relation to Christian-MuslimDialogue Africa

Since the rise of Islam in contemporary Africa, various Islamic activities have overshadowed the interest of dialogue. The rise of Islam radicalism in Africa in the 20[th]Centuryand its role in terrorism is one of those Islamic-related activities that have been a setback to Christian-Muslim dialogue.Let us examineIslam radicalism in relation to Christian-Muslim dialogue in West Africa and East Africa in general,Kenya in particular.

3.4.1 Islamic Fundamentalism Vis-a-VisChristian-MuslimDialogue in West Africa

Islamic fundamentalism in general is an attempt to revive and restate Islamic exclusivism *teaching in a contemporary world, regardless of the religious pluralistic state of the global society.*Islamic exclusivism is traced in West Africa, spearheaded by the Wahhabi or Wahhabism, considered to be reformists and purifiers of Islamic practice (Kaba, 2000). Wahhabi is a term applied to the followers of Muhammad ibn Abd al-Wahhab, 1703–1792 (Lapidus, 2002:775; Lewis, 2009:157). This group defies any authority other than Islamic orthodoxy;it rejects existing religious institutions. The group challenges the various Islamic practices such as polygamy (Kaba, 2000:190). Proponents of fundamentalismemphasize a literal interpretation of the Qur'an and the Hadith.Fundamentalism teaches the need to adhere to the Quran and Suna, return to the original revival of jihad and hadith, rejects innovation and imitation of law(Dallal, 1993). Islamic fundamentalism appears dangerous not because of its puritanism but rather its political implication. It lacks the spirit of interfaith dialogueembedded in the Qur'an, rendering attemptsto theologize on Christian-Muslim dialogue difficult.

Apparently, Islamic fundamentalism is linked to Al Qaeda, Hezbollah and al Shabaab terror groups from southern Algeria to eastern Mauritania, Northern Mali, Northern Niger, Northern Chad,Somalia and West Africa (Davidson, 2003). The Islamic concept of *Salafi* (more strict observance of Islam and the Prophet's model) has presented to the publicmore a conflict-minded than a peaceful religion (National Seminar on Contemporary Islam in Kenya Mombasa, 1995).

3.4.2 Islamic Fundamentalism Vis-à-Vis Christian-MuslimDialogue in East Africa

East Africa has served as the breeding ground of fundamentalist Islamic groups. Musharbash (2005) argues that al-Qaeda's strategy for 2000 - 2020 consists of several phases. These include first, "awakening" of the Muslim nation (*umma*); second, the overthrow of "apostate" regimes in the Muslim world; third, re-establishment of the caliphate and fourth,the worldwide victory over 'infidel' regimes. To attain these goals, al-Qaeda seeks to incorporate various local radical Islamist groups such as the al Shabaabworking in East Africa and other part of the continent (Rabasa, et al., 2006). The Kenya National Muslim Advisory Council (KENMAC) accuses some Muslim religious leaders of promoting violence through training youths to fight in the Kenya-al Shabaab war in Somalia (NTV Media, 25.12.2011). Some Muslim fundamentalist work freely, train militant and carry operations in Kenya unnoticed by security personnel (Stewart, 2012). Security lax in East African governments, especially Kenya and related factors facilitate growth of Islamic radicalism unnoticed. Terrorist activities in East Africa have severely affected Christian-Muslim relationships. This is because terrorism activitiesare sometimes associated with Islamic fundamentalist. Even though most Muslims denounce fundamentalist groups,most Christians are still suspicious of Muslims on this and would not readily want to associate with Muslims.

3.4.3 Islamic Fundamentalism vis-à-vis Christian-MuslimDialogue in Kenya

Islamic Fundamentalism in the Kenya has its basis on the rise of the 1979 Islamic Revolution in Iran(Arjomand, 1988; Choueiri, 2005). In 1998, terrorist attacks on U.S. embassies in Kenya and Tanzania became alarming signs on the activities of fundamentalist Muslims in Kenya. Other subsequent attacks have been felt in Nairobi and other parts of the country, propagated by fundamentalist Muslims. For example, some grenades were thrown to non-suspecting Kenyans in a restaurant and a bus station, injuring several people in Nairobi in 2011. Some Muslim radicals in Kenya are accused of being associated with terrorist activities and have found themselves on the wrong side of the Kenyan law. Since the Kenya Army war,commonly known as *Operation Linda Nchi*(Operation Protect the Nation) against the al Shabaab, the country has seen an upsurge in violent terrorist attacks as noted in 2012. The Kenyan security force accuses the al-Shabaab for various blasts in the country. It was reported that some of the youths carrying out the terrorist activities are Muslims youths. Terrorist attacks in Kenya mostly target churches, bus terminus and civilians. Such terrorist attacks continue to weaken the already fragile relationship between Christians and Muslims in Kenya. Nonetheless, it is high time that Christians stoppedcheaply linking Muslimswith terrorism but see Muslims as partners in the fight of the same as a key to interfaith dialogoue.

3.5 Medieval Crusades Vis-à-vis Christian-Muslim Dialogue

Medieval crusades against Muslims served as a dividing line between the two faiths.

Some contemporary Muslim communities ask for an apology over historic atrocities

committed against them by medieval crusaders. Christianity continues to be blamed

by some Muslims over those ancient wars perpetrated by Christians meant to liberate

"Holy Land" from Muslims. Similar sentiments have been propagated by some

section of Christians who feel that the crusades were not right at the time. Let us now

direct our focus on the background to the crusades and their implication on

Christians-Muslim relations.

3.5.1 Effect of Medieval Crusades in Relation to Christian-Muslim Dialogue in Arabia, North-West Africa andEast Africa (1095-1291)

Medieval crusades were a reaction of Muslim jihad discussed in sub-section 3.2

where most of the Christian states were subjected to Islamic rule. The medieval

crusades had a negative impact on Arabian Muslims.Medieval crusaders literally read

the Bible (Ephesians 6:11-18) as a "church militant" to mean taking arms to establish

God's kingdom on earth (Baur, 1998). The word "Crusader," is coined from the Latin

word *cruciare* - to mark with a cross. For several centuries, the Muslim rule was felt

in most territories, especially in Palestine. Pope Urban II called upon the knights of

Christendom to push back the conquests of Islam at the Council of Clermont in 1095

and liberate Jerusalem (Madden, 2002). After the Pope's speech, the charged audience

began shouting "*Deus le volt*!" - God wills it! The expression became the battle-cry of

the crusades (Bartlett, 2000). Thousands of warriors heeded to the call for the

crusades (Runciman, 1951; Yaghi, 2001). It is against this background of desperation

that the emperor in Constantinople sent word to Christians of Western Europe asking

them to aid their brothers and sisters in the East by declaring crusades against

Muslims in the East. The Byzantine Emperor, Alexius I Comnenus appealed to Pope Urban II who was readily available to help (Brinton et al., 1960: 247-257). The Roman Catholic Church started re-conquests of the two-thirds of the old Christian world conquered by Muslim caliphs. At some point, Christianity as a faith and culture had to defend itself or be crushed by Islam. *Kreis (2009) quotes* Pope Urban II's proclamation of crusades against Muslims in the following words:

> From the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth and very frequently has been brought to our ears: namely, that a race from the kingdom of the Persians, an accursed race, a race utterly alienated from God, a generation, forsooth, which has neither directed its heart nor entrusted its spirit to God, has invaded the lands of those Christians and has depopulated them by sword, pillage, and fire. .

As Baur (1998) puts it, the crusading spirit in due course was replaced by commerce and mission. He further states that this union of kingdom, commerce and mission characterized the work of evangelism throughout those centuries. The study observes that dialogue was replaced by evangelism, an ideology towards the Moors (Muslims). Possible means to raise a spirit of interfaith relations lost its grip to commerce and mission. The study anticipates that though medieval crusades missed the proclamation of the gospel of peace, there is still room to develop interfaith relations with Muslims without necessarily visiting historical atrocities committed against each other.

Nicholson (2004)and Gec (2006) contend that mediaeval crusades launched against Muslims in Arabia initiated a new phase of relationship between the West and the Near East. The chronologies of the medieval crusades are as follows: 1095–1099**;** 1147–1149; 1187-92; 1202-1204; 1217-1221; 1228-1229; 1248-1252; 1270 and1271–1272.The brutality embedded in crusades in Middle East left a lasting negative impact in that even today any intrusion of the West into Middle East is suspected to be another crusade. Muslims argue that the nine crusades conducted on the "Holy Land,"impact in Middle East left memory of massacres against the local inhabitants.

However, scholars such as Schacht and Bosworth (1974) argue that the Medieval crusades developed lasting impact in areas of economic trade between Europe and Middle East, for instance with regard taxation mechanism, culture and architecture. Hillenbrand (2000) and Pitti (1985) rightly arguethat Christian and Muslim relationships in this era widened the gap between these two faiths, making their relationship much more complex that of distrust which is survived in the 21st century.

Medieval crusades vis-a-vis Christian-Muslim relations in West Africa had a negative impact.Brinton (1960:247-257) andMadden (2002) claim that historically, North-West Africa, once predominantly Christian was trodden by marauding Muslim warriors noted in subsection 3.2. North and West Africa were conquered by the Umayyad Caliphate and Fatimids between the 7th and 12th centuries (Madden, 2005:1-14; Allen and Emilie, 2003:405-412; subsection 3.2.2-3.2.4). During this period, Tunis, Carthage, Egypt, Algeria and Antioch were invaded,curtailing future Christian pilgrimages to the 'Holy Land' Jerusalem (Spielvogel, 2006:192-197). It is against such background that the medieval papacy launched several crusades to liberate Christians from Islamic rule, particularly tagged on liberating the 'Holy Land.' The Portuguese Knights Templar, which was a crusade institution existing under the name "Order of Christ" received financial backing for this expedition (Baur, 1998: 47). Pope Eugene IV in 1431 continued to unite Constantinople and Rome to wipe out the common enemy, Muslim Turks (Hughes, 1976: 346). In 1443, the pope ordered a crusade against the Turks and won. In 1452, Pope Nicholas V gave the Portuguese kings permission to conquer Muslim and pagan territory in Africa and reduce them to perpetual servitude as a solemn obligation. Several kings led the crusades mandated by the pope against the moors. Some of these kings included Alfonso V (1438-81), Joao II (1481-95), and Manuel I (1495-1521). This implies that the effect of Medieval

Crusades in North-West Africa was not a welcoming one since it adversely affected the spirit of dwindling interfaith relations between Christians and Muslims.

3.6 Colonial and Post-colonial Government in Relation to Interfaith Dialogue

In East Africa, the crusades were not recorded to have been initiated. Scholars note that Muslims did not have forced invasion into East Africa as found in other parts (Ward, 1999). Ward argues that a treaty between Muslims and Christians of Negus in Axum stopped any fatal attacks on East Africa in the 8th century (Ward, 1999). Arab and Indian Muslims expanded to the islands of East Africa coast such as Zanzibar, Mombasa and Malindi (Lapidus, 2002:443). Overtime, competition for evangelism and *da'wah* was experienced during the colonial period. The British colonies propagated the Christian faith accompanied by wholistic development such as trade, education and infrastructure. The French colonial government which ruled most of the Arab countries did not offer such opportunities to the Muslims. Under the East African colonial governments, Muslims felt left out in matters of faith and development.

The so called "Scramble for Africa" (1885-1910) resulted in colonization of Africa(Pakenham, 1992).Colonization also came with Christian missionaryexpansion in Africa((Baumgart,1982; Foster,2013). British and French colonial governments are accused of employing tactical leadership styles of manipulating the religious discourse in Africa (Gellar, 2006). They incorporated chosen religious Muslim leaders into the patronage system while exiling, imprisoning or simply excluding others (Levtzion, 2000). The French and British colonial governments followed such comparable leadership strategies towards Muslims (Moors, 2012). Moors (2012) traces British, French and Portuguese colonial rule in Islamic regions and how

colonial rule affected Muslim religious authority and practice in Africa and other regions. Gellar (2006) and Ryan (1987) argue that some Muslim societies declared *jihad* to restore Islamic theoretical orders against their lax Muslim leaders. Such societies like Fouta Toro in 1776 and Fouta Djallon in Guinea in 1825 of West Africa established Islamic theoretical orders. Some Muslim-led revolts were crushed by French and British colonial rules. This implies that advancement of Islam during colonial times found itself inconflicts with the colonial powers.

The Berlin Conference (1884-1885) that divided Africa into colonies embraced religious freedom(Forster, et al. (1989). Christian missionaries could freely travel unrestricted to British, French, Belgian and Portuguese colonies (Mahmood, 1996). By the end of the 19th century, all of the Islamic states in Sub-Saharan Africa other than Northern Nigeria and the Sultanate of Zanzibar had disappeared (Insoll,2003). The colonial governments were pluralistic or multi-religious people. The colonial imposition of European rule diminished old Muslim religio-political orders. The French colonial government, for example, ruined religious freedom for Muslim-dominated societies, unlike Britain which allowed more religious freedom (Lansiné, 1974; Mahmood, 1996).

Nasr (2008) contend that colonization of Muslim-dominated territories began with the rise of European empires, especially the scramble for Africa in the nineteenth century. During colonial period the Arab territories, the Ottoman Empire, was divided after World War I. However, World War II ended colonial era when Britain and France withdrew from majority of Arab colonized territories. Colonized Muslim societies later achieved political independence and built new states, from Sub-Saharan Africa to Southeast Asia in the 1970s (Nasr, 2008). Most of these states such Iran,Syria, Iran,

Iraq and Indonesia among others adopted Muslim identity such as law (sharia), education, and moral conduct. Failure for Muslim leaders to uphold Islamic lawssaw Muslim religious reformers to often advocate overthrowing political leaders for being laxed in their practice of Islam. Since 2010, several Muslim countries have experienced a new wave of change, ousting presidents in most Arab countries. Therefore, in Arab countries, interfaith dialogue has been overshadowed by political interests and a desire to lean more on Islamic laws. Some Christians in Egypt and Libya have been persecuted based on their faith; this calls for the need of religious tolerance(Nasr, 2008).

In light of the above, the medieval crusades against Muslims are not a Biblical principle. The Bible restrainsChristians from engaging in combat in matters of faith. The crusades involved brutality and massacres, against the core teaching of the New Testament. A case in point is the emphasis on peace (Matthew 5) and sanctity of life exemplified in various verses of the Bible. Dawson (2002:116-154); Schreck (2003); and Madden (2005:1-14) argue that in comparison to Muslim jihads and Medieval crusades, jihads showed religious tolerance towards Christians based on tax payment; crusades provided no such avenues.

On evaluating the medieval crusades, we infer that they had lasting impact on scholarship, commerce, civilization, intellectual awakening, and liturgical development but little on interfaith relations. In relation to Arab-Islamic conquest,severaljihads against Christians were launched (Appendix 3). Medieval Christians launched eight major crusades in retaliation. Jihads and crusades were justified on the view that participants were fighting for the cause of God, by destroying the 'infidels.' As a result, the relationship between Muslims and Christians was strained ever since.

The colonial period had its share of Christians and Muslims encounter. Christianity was associated with colonial powers, which was thought to target Muslims. In 1585 to 1588, Muslim Turks from Egypt proclaimed a *jihad*, led by Amir Ali Bey, to drive out the Portuguese from the Indian Ocean (Baur, 1998: 88). This *jihad* left John Robello, a Portuguese leader, dead. The Portuguese did not take it lightly. In retaliation, they inflicted heavy casualties to the Muslims. Following these events, two decades of Portuguese (Christians) and Moors (Muslims) relations elapsed peacefully. At the end of the two decades, the peaceful relationship between the Portuguese and the Sultan at Mombasadeteriorated, leading to the killing of the Sultan by the Portuguese captain. Yusuf bin Hassan (Jeronimo Chingulia), the son of the murdered Sultan and a former Christian took over the sultanate in Mombasa and later killed the European Captain. In 1631, Yusuf subjected Christians to severe death with an alternative to convert to Islam, while those who refused to join Islam were killed, amounting to 300 deaths (Baur, 1998: 89-90).

After this incident, the Sultan re-introduced Muslims freedom and *sharia* in his territory and advocated for *jihad* in East Africa against non-Muslims. Sultan Yusuf hoped to garner support from other Muslim countries to defeat the Portuguese, but the larger Muslims were not ready. As a result, Yusuf fled to Arabia, upon realizing that the Portuguese had in August 1632 responded to his maltreatment of Christians in his territory. After over a decade, around 1650, the people of Mombasa called Sultan Sayyid bin Self of Oman to come to their aid over the lordship of Portuguese. In 1698, Sayyid attacked the Portuguese in Zanzibar and Mombasa, killing a number of the occupants, ending the Christian missionary work in East Africa (Baur, 1998: 91).Let us examine trends of Christian-Muslim encounter in Africa.

3.7 Trends of Christian-Muslim Encounter in Africa

Some African countries are thought to exhibitinter-religioustolerance than any other places in the world. Nonetheless, conflicts between Christians and Muslims have been experienced in countries such as Nigeria, Sudan, Egypt and Kenya, among others. We now direct our attention to ancient and contemporary trends as they affect Christian-Muslim dialogue in Africa.

3.7.1 History of Christian-Muslim Encounter in Africa

Ancient Christianity in Africa was concentrated in North Africa, Nubia, (the valley of the Blue Nile) and Axum (present day Ethiopia). Frederiks (2010:3) states that the first Christian-Muslim encounter on the African soil was peaceful in nature.Islamic refugees who fled from persecution found asylym in Africa. This hospitality and interreligious acceptance is still frequently referred to as the African matrix for interfaith encounters. However, with the Umayyad invasion of North Africa, violent traits and eventual subjection of Christians to second class citizen adversely tainted the African matrix for interfaith encounters. Gradually, churches in North Africa disappeared as acquittal from *jizya* through islamization took precedence (Sanneh, 1983: 15-17).Ryan (2002: 189) notes that Islam had become the religion of the ruling class. Muslim presence in North Africa and subsequent conversion of Berbers from the 10th century resulted in the ruling class accepting the Islamic faith. For instance, Kings of Gao (985 AD), Tekrur (1040 AD) and of ancient Ghana and Mali converted to Islam (Clarke, 1983:10; Trimingham, 1992:28).

Christian-Muslim relations have experienced moments of truce in history as well as traumatizing conflicts. Baur (1998) points out that Christians and Muslims sometimes worked together for their common good as a sign of cooperation in the 12th century.

Baur (1998: 33) asserts that when the Turks Mamlurks expedition waged war and overtook Egypt in 1172 AD, a joint Christian-Muslim army was formed to resist the attacking army. In other occasions, Nubian Christians and Arab Muslims launched counter-attacks against the Mamlurks (Baura, 1998:33). Christians from the South and Arab Muslims from the North combined efforts to attack and overpowered the kingdom of Allodia in the South. The 12th century saw inter-religious peaceful co-existence between Christians and Muslims (Mazrui, 2006:83). During this time Muslim and Christians conducted intermarriages which were greatly supported and encouraged. This form of co-existence between ancient Christians and Muslims serve well the picture of effective dialogue. In this regard, the study observes that the dark history which strained religious relations should be kept aside. There is need to learn from what these faiths were able to accomplish as a unified front. Constructive dialogue among Christians and Muslims as recorded a millennium ago serve as a lesson to improve their contemporary relationships.

The above scenario of people converting to Islam changed with the arrival of Portuguese in West Africa in the 15th century and onwards where Christian-Muslim encounter in sub-Saharan Africa considered each other as competitors. The presence of Portuguese missionaries and their endeavour to win convertsto Christianity was met with equal force from the Muslims' desire to continue islamization. Competition to win each other as well as trying to win indigenous people continued to strain relationships among Christians and Muslims(Voll, 2006). Voll (2006) argues that many of the present-day tensions within Christians and Muslims are traceable to this period of Western imperialism. Christian-Muslim relationships in mid-20th century gained a new outlook where churches and religious organizations started reflecting on interfaith. Ojo (2007) argues that antagonistic stance from Charismatics and

Pentecostals towards Muslims has continued to severe the relationship between Christians and Muslims.

3.8 Contemporary Trends of Christian-Muslim Relations in Africa

Contemporary trends of Christian and Muslim relation in Africa tend to shift from forgetting religious differences to understanding those differences in order to live peacefully with each other. This paradigm shift fromignoring religious differences to understanding them is being propagated through two areas: information andintellect; and societal-humanitarian action. This section examines information and intellectual, polemical, and societal-humanitarian action as they relate to interfaith dialogue.

3.8.1 Intellectual Christian-Muslim Relations in the 21st Century

Bediuzzaman Said Nursi, a former Christian converted to a Muslim cleric championed the cause of Christian-Muslim dialogue. Development of Christian-Muslim dialogue can be traced in his writings and teaching way back in 1911 (Nursi, 2008). This was a half-century before the Catholic Church's Second Vatican Council urged Christians and Muslims to resolve their differences, to move beyond the conflicts of the past and to build relations of respect and cooperation (Ruokanen, 1992). Nursi's repeated promotion of Christian-Muslim dialogue is even more striking in that he made the recommendations amidst rampant tension and warfare between Muslims and Christians. He addressed religious tolerance as part of Christian and Muslim belief. He taught the qualities of honesty and compassion, which are incumbent on Muslims. Nursi's teaching for interfaith dialogue implies that truly pious followers of Jesus will unite with the people of the Qur'an and together resist their common enemy, irreligion (Demir, 1982).The study found that inter-faith relationship existed in early East Africa for a number of years. Early Christian-

Muslim encounter in Africa was characterized by peaceful and hospitable encounters accompanied by religious acceptance and other times, conflicts.

Intellectual dialogue between Christians and Muslims appear to be finding ground in most parts of the continent and abroad.Intellectual interfaith dialogue includes writing books, articles and forums both academically and casually. Current global destructive *jihadic* terror activities appear to be advancing the need to understand Islam and Christianity in a new way. Smith (2007) observes that Islamic terrorism has critical public sensitivity toward reviewing Christian and Muslim relationship dominated by intellectual writing and religious information. Gorder (2003) and Lincoln (2006) concur that terrorist attacks in most parts of the world have developed some interest to gaining fuller intellectual understanding of Islam. From the Muslim perspective, terrorist activities have led most Muslims to understand and articulate their faith better (Smith, 2007: X). Magonet (2003: XIV) supports Gorder that suicidal bombing events from Muslim fundamentalists reveal the depth of ignorance, mistrust and hostility towards Islam and Christianity. That in-depth desire to learn from each other has realized sizable materials in interfaith relations at intellectual levels. There is now an increase in intellectual material encouraging interfaith relations.

Some scholars note that despite the intellectual dialogue, efforts leading to development of various monographs on similar topics of Christian-Muslim relations have made little headway in Pentecostal churches (Fredericks, 2010:267 and Kalu, 1995:79-84). The Pentecostal and Charismatic Christians' attitude towards Muslims has reinforced poor relations(Ojo, 2007). He argues that most Pentecostal televangelists discredit Islam, targetingit for evangelism. Ahmad Deedat, an internationally known Muslim cleric, on the other side, continues to carry out *da'wah*,

discrediting the authenticity of the Bible. Such activities continue to strain Muslim and Christian relations. Several interfaith meetings, print media and books have found their way to propagate intellectual dialogue. Participants in such interfaith meetings are religious leaders and scholars of both Christians and Muslims. In that regard, the study points out that there is need to propagate peaceful coexistence in each faith's practices.

3.8.2 Polemic and Apologetic Issues on Christian-Muslim Relations in the 21st Century

Christians and Muslims tend to use polemical and apologetic concepts in interfaith dialogue. Christian and Muslim apologists attack the reliability of each other's doctrinal teachings (Books LLC., 2010). Muslims tend to dismiss the Christian teaching of God arguing it as distorted; whereas, Christians see Muslims as propagating heresies. A comparison of belief between Christianityand Islamicteaching sometimes is made without a qualitative search in the kerygma concern of how each view of God affects how viable relationship can be qualified. Pentecostal Christians and Muslims have relied on time-worn, dismissive arguments against each other. Often, most Christians and Muslims have little knowledge of each other's faith.

In this regard, truth in these faiths should lead to a posture of humility and not arrogance. It is through interfaith dialogue that discussions need to move beyond simplistic commonality into accurate explanations of religious similarities and differences. The study found out that there are shared areas which dialogue should focus on. These include general education on social welfare, multiculturalism and peace. These areas call for concerted efforts through global partnerships and alliances of interfaith dialogue.

3.8.3 Societal and Humanitarian Action in Relation to Christian-Muslim Dialogue

Contemporary Christian-Muslim relations also put as its agenda, matters of societal and humanitarian concern in interfaith dialogue. Frederiks (2010) argues that Christian-Muslim dialogue has changed from an emphasis on information and intellectual dialogues to social action. Cornille (2009)and El-Ansary and Linnan

(2010: IX)observe that Christian-Muslim dialogue provide the focus for exploring commonalities and shared beliefs that ease tension, promote love and acceptance among members of the two faiths. Barton (2002) perceives that followers of Islam and Christianity need to join their forces and open doors of dialogue and interactions as they respond to humanitarian needs affecting various societies. Societal and humanitarian action offers love, compassion, friendship, mercy and pity for other people (Magonet, 2003: X). Magonet (2003)and Lodahl (2010) concur that the Qur'an (2; 148; 17:22-30) and Bible (Galatians 5:22-23; Ephesians 1:19-20, teach an ethic of human solidarity, a sense of responsibility and impulse towards altruism.

Hamdon (2010) argues that when Christians and Muslims ignore the spirit of human solidarity in their faiths, the middle ground is abandoned. The result is that shared heritage and sacred space between these faiths is marred by hatred, division, exclusion, political infighting and isolation. Consequently, Pentecostal Christians have a duty to explore varying ways to engage with Muslims in dialogue.

Contemporary dialogue on societal and humanitarian action hopes to reduce physical humanitarian needs through religious compassion. Burdens brought forward by wars, droughts, famine, corruptions, and religious intolerance have threatened to destroy people and thus religious co-working is an alternative to alleviate the vice. It is upon such assertion that the study concurs with the above scholars that contemporary dialogue devoid of past historical indifference should create an atmosphere of mutual respect and compassion in Nairobi North District.

3.9Trendsin Christian-Muslim Encounter in Kenya

Christian-Muslim encounters in Kenya differ from other encounters in Africa.However, Kenyan Christians and Muslims come into conflicts as a spillover of

fundamentalism happening around other countries. Religious intolerance in other countries sometimes spills over to Kenyan Muslims, straining the alreadyfragile relationships with Christians. In recent times, physical hostility has been encountered in the country mainly led by Muslim adherents towards churches. This section examines Christian-Muslim encounter in Kenya against the background of political, social and economic setting.

3.9.1 Political Influence onChristian-Muslim Encounter in Kenya

Christians and Muslims political engagement predate Kenya's independence in 1963. Salim (1973) noted that the Coast Arab Association (CAA) mainly formed by Arab Muslims, appeared on the Kenya political scene in 1921. The association's main agenda was to petition the 'perceived' Christian-dominated British colonial government to include Arab-Muslims in the Legislative Council.Salim (1973) further notes that the British colonial government yielded to the pressure and allocated two seats in the legislative council even though the CAA had requested for two seat on the executive and four seats on the legislative council.Arab-Muslims, however, secluded Swahili Muslims from voting for the two reserved seats (Ndzovu, 2009). Ndzovu (2009) infers that the CAA felt that Swahili-Muslims were inferior Africans and could not be allowed to vote for a franchise Arabs seat. Seclusion of African Swahili-Muslims from political scenery later reflected in nationalistic Kenyan politics.

The political ambition of Arab-Muslims pitied against African Swahili-Muslims adversely affected not only their relations but even how Christians viewed African Muslims. Confronted by rejection over the years, African Muslims struggled to be recognized in Kenyan politics. For example, in 1958, African Muslims formed African Muslims Society (AMS) with an agenda to feature in national politics (Kenya National Archives, OP/7/497). The AMS, as a political organization got a setback

when the colonial authority refused to acknowledge religious representation on the political arena. Ndzovu (2009) indicate that refusal for colonial government to extend religious representation to African Muslims on the legislative council remained a great challenge not only to Muslims but also on their relationship with the majority Christians as Kenya approached independence.

Religion in post-colonial Kenyan politics plays both positive and negative roles in relation to Christian-Muslim dialogue. During the reign of President Kenyatta (1963-1978), religion did not play a major role during elections. Ndzovu (2009) quotes an instance where the late President Kenyatta established a Commission to reform Succession Laws of Kenya in 1967. The intention was to bring equality in succession issues, but it became offensive to the Muslim community since it was thought to tamper with the Qur'anic teaching. President Kenyatta thought it prudent not to hurt Muslims and refused to assent to the bill.

Daniel Arap Moi's era (1978-2002), religion gradually took center stage in Kenyan politics. For instance, The Succession Bill was assented during Moi's tenure. But later the Succession Bill was reviewed in favor of Muslims. In most occasions during the elections period the incumbent electorates sought religious supports. President Moi occasionally sought the support of Muslim community and in such occasions he yielded to their demands by promising Muslims freedom of conscience. In other instances, the Muslims community accused the Kenyan government, perceived as Christian-dominated of being more favorable to Christians than Muslims (Mazrui and Shariff, 1994).

The political engagement of Christians and Muslims in electioneering period shapes Christian-Muslim relations either positively or negatively. The post-colonial Kenya

embraced a monolithic party state, Kenya African National Union (KANU). This became the political party of all Kenyans regardless of ones religious affiliation. The political reforms of the 1990s lead Kenya to a multiparty State. The review of the Kenyan Constitution to allow multiparty led to formation of several political parties inclusive of Islamic Party of Kenya (IPK), among others. The IPK was seen as a threat to KANU and so denied legal registration. The KANU government instead engineered a new political party under the name United Muslims of Africa (UMA) as an alternative to IPK. In 1992 and 1997 general election, churches and religious leaders were conspicuously actively involved in the campaigns. In 2002 general election religious leaders did not appear vocal in the political scene but rendered their political support (Maupeu and Others, 2005). For example, in 2002 elections, the SUPKEM in central province (currently Nairobi County) were in favor of KANU's presidential candidate, Uhuru Kenyatta. On the other hand, the Muslim Consultative Council and Muslims for Human Rights supported the opposition presidential candidate, Mwaki Kibaki (Maupeu and Others, 2005). Christians in general were divided among the political divide and not much on their relations which Muslims.

Christian-Muslim dialogue was further polarized during theAnti-Terrorism Bill and Constitution review. The Anti-Terrorism Bill (2003) and the debate over the *kadhi* courts inclusion into the Kenyan Constitution polarized Christian-Muslim dialogue in Kenya. The debates revealed religious tension between Christians and Muslims in the country. While Muslims wanted inclusion of *kadhi* courts into the Kenyan constitution, Christians were highly opposed.The 2007 general elections had its background tagged onAnti-Terrorism Bill (2003) and *kadhi*courts mentioned above which were a concern for both Christians and Muslims (Daily Nation, Friday, July 4, 2003; Sunday Nation, August 31, 2003).

The study noted thatChristians and Muslims participate in electioneering in Kenya. For instance, Presidential elections impact on Christian and Muslimrelationships in various ways. In most cases, those seeking presidential elections have memorandum of understanding with religious institutions.Presidential candidates for 2007 offered several promises to religious groups who would support them. For instance, the Presidential candidate for Orange Democratic Party (ODM) made a memorandum of understanding with National Muslim Leaders Forum (NAMLEF) on 29-08-2007 (Oloo, 2007). Part of the memorandum was to protect the Muslim community who felt that they were being sidelined and targeted by the GoK. Pentecostal Christians as well as the Evangelicals were opposed to the Memorandum (Kahumbi, 2011). The study found out that Bishop Margaret Wanjiru, a Pentecostal Christian cleric and a former Member of Parliament (MP) for Starehe Constituency was voted by both Muslims and Christians in 2007 General Election. Yusuf Hassan, a Muslim anda former MP for Kamukunji Constituency found electorates from both Christian and Muslim camps in the 2007 general election. The former MP for Kasarani, Elizabeth Ongoro,must have won the 2007 General Election through support from both Christian and Muslim electorates. In 2007, Muslims elected 32 Members of Parliament of the 222 members (Jimal, 2009).

Political influence on interfaith relations in Kenya is felt in that the electorates are not concerned with their faith when it comes to voting. However, religious demonstration accusing the government for Muslim harassment has been propagated by Muslim youths in the country. Christians on the other hand, feel that such demonstration is meant to create inter-religious tension in the country. For instance, during the 2010 Referendum, some churches were adamant and sought not to support the New

Constitution which was seen to be supportive to the *kadhi courts.* Some Christians were of the view that such a religious provision in the Kenyan constitution may ultimately champion the application of Islamic *sharia* law in the country. Pentecostal Christians and other Christians feel that allowing Muslims to excel in politics would lead to application of the *sharia* (Masoud MwinyiO.1., 12.3.2012;Haji Elmoi O.I. 5.3.2012). For the Muslims, the demands rest on acknowledging Islamic law in matters of practice and faith. Though the country does not embrace state religion, religious matters have found due recognition in public arena. In so doing, Christian-Muslim relations at political levels have succeeded to a certain degree.

The 2013 general election pitied against The National Alliance (TNA) Coalition for Reform and Democracy (CORD) sought support from both Christians and Muslims. Christians and Muslims fully participated to support the presidential candidate of their choice. At the closure of elections TNA presidential candidate emerged the winner. Christian-Muslim dialogue is influenced by political and societal issues, elections included. During elections periods elements of fanaticism and moderation among religious groups are experienced. Sometimes Muslims feel overlooked in a Christian-dominated political scenario in Kenya; though they too are consulted by political functions to support their political bids. The assumption that Muslims are politically disempowered has caused much suspicion in matters of Christian-Muslim relations in the country. Sometimes interfaith dialogue has been viewed as another form of Christian political dominion-ship and discrimination towards Muslims. However, religion and politics remain closely connected in Kenya.

3.9.2 Social and Economic Influence of Christian-Muslim Encounter in Kenya

The study revealed that social influence of Christian-Muslim encounter in Kenya has its share on the relations between the two faiths. Socially, Christians and Muslims work together in a number of occasions as they offer compassionate activities. For instance, during the 2007/2008 Post-election Violence (PEV) in Kenya Christians and Muslims provided food and other items to the Nairobi residents irrespective of their religious background (Kariuki, 2010). Social support influences Christian-Muslim relations such that people are able to provide physical needs to the affected. In light of social influence in interfaith dialogue, the study found out that during the PEV,even Pentecostal churches extended their financial support to Muslims(Kariuki, 2008). In that spirit, there is need to develop a more concrete relationship between Pentecostal Christians and Muslims.

The Kenya National Bureau of Statistics-KNBS (2013) reported that from 2005 - 2013, the Kenya inflation rate averaged 11.84 - 31.50 percent in May of 2008 and a record low of 3.18 percent in October of 2010. Kenyans, as a result of inflation, find themselves struggling economically, while others are jobless or live on meager resources. Some youth in Eastleigh due to economic hardship have opted to join terror groups and pirates in the hope of attracting financial gains (NgalaOminde, O.I., 15.2.2012;Ibra Mustafa, O.I., 1.2.2012&Yusuf, 2012). Somali-based al-Shabaabu has turned out to be the recruiting agents for some Muslim Kenyan youths. In one instance, *The Operation Linda Nchi* which started on 12 October 2011 carried out by the Kenya Defence Army (KDF) in Somalia. The Operation *Linda Nchi* was triggered by a series of kidnappings by al- Shabaabu militia in northern Kenya, Lamu, and Dadaab refugee camp. The KDFgave amnesty to the Kenyan youths who had been recruited by al Shabaab to surrender. Some of the youths heeded to the call and returned home, inclusive of some Christian youth (Bosire, 2012). This shows that

financial instability affects to a certain degree the relationship between Christians and Muslims in Eastleigh and other parts of the Nairobi County. Some youth who had joined militant groups perpetrated religious intolerance which does not favor interfaith dialogoue. Both Muslims and Christians should create ways to assist the jobless youth who apparently are propagating religious intolerance or are vulnerable for being recruited to terror groups. This can be done through interfaith forums.

3.10 Summary and Conclusion

The historical perspective of Christian-Muslim dialogue was the main focus of this chapter. It has discussed several themes as they relate to interfaith dialogue. The discussion has attempted to respond to ancient attempts and challenges which foreshadowed the formation of constructive interfaith dialogue during Prophet Muhammed's time. In this section, the discussion advanced the notion that Prophet Muhammed supported Christian-Muslim relations in its early formation. The Rightly Guided Caliphs had their version of interfaith relations, sometimes characterized by religious tolerance while other times severe persecution towards Christians prevailed. The Umayyad and Abbasid dynasties had their share of interfaith relationship with Christians. To some degree, Christians were given better treatment than the Muslims. Other times, confiscations and looting of churches were experienced. During colonial and post-colonial tides, Christian-Muslim relationship appeared to have deteriorated. This is based on the fact that the Portuguese and British were in favor of Christianity. The French colonialistin the Arab countries was accused of maliciously dealing with Muslims. Such scenarios left a widened gap between the Christians and Muslims.

Islamic jihadsover the years have adversely influenced the relationship between Muslims and Christians. This has been outlined, basing the arguments on ancient

Arabia and Africa in general drawing its negative impulse towards interfaith relationship. Besides jihadism, Islamic radicalism in West Africa, East Africa and Kenya has been given attention. These countries have been viewed as the breeding ground for terrorist activities. Fundamental Muslims in Africa and their terrorist activities make interfaith dialogue an uphill-task, especially when Kenyan Muslims are thought to support them.

Medieval crusades are discussed in the chapter in relation to Christian-Muslim dialogue. The crusades were defense and revenge missions towards what the Muslims communities had done against the Christians in Arabia. The crusaders invaded several parts of Arabia and Africa. These medieval crusades had a lasting impact on scholarship, commerce, civilization, intellectual awakening, and liturgical development but very little on interfaith relations.

Trends of Christian-Muslim encounter in Africa have been outlined. The focus is joint societal action and their role in interfaith relations. It was noted that in most times, where there are matters affecting Muslims and Christians, the two they come together in response to the problem. The chapter has given attention to Portuguese Christians and Muslims along the coast and their involvement in straining Christian-Muslim relationship. The teaching of Nursi supported interfaith dialogue as a way forward in achieving constructive relationships between the two faiths. Contemporary trends of Christian-Muslim relations in Africa encourage people to forget the past and look forward to matters which build interfaith relations. This idea has found adherents from Christians and Muslims intellectuals. The chapterends by discussing dynamics of Christian-Muslim encounter in Kenya, directly its focus on underlying political,

social and economic factors. Chapter Four will now explore issues on Christian-Muslim dialogue in Nairobi North District.

The chapter concludes by noting that Christian-Muslim dialogue dates way back to Prophet Muhammad. Though there were some worrying issues which affected interfaith dialogue such as *jihads*, a leaf can be borrowed to strengthen Christian-Muslim dialogue. During the medieval period, several medieval crusades perpetrated among the Muslims communities may have impaired Christians-Muslim dialogue.However, the chapter has indicated that interfaith dialogue should progress without trying to justify or not justify those crusades or jihads. Christians and Muslims can move forward in redressing factors which are in favor of interfaith dialogue in the 21st century.

CHAPTER FOUR
ISSUES ON CHRISTIAN-MUSLIM DIALOGUE IN NAIROBI NORTH

DISTRICT

4.1 Introduction

This chapter examines issues on Christian-Muslim dialogue in Nairobi North District. It starts by givingan overview of Christian and Muslim congregations, focusing on the numerical growth of Islam and Christianity. The chapter then discusses thematically factors underlying the growth of Pentecostal churches and Muslimin Nairobi North District. Reasons for conflicts between Pentecostal Christians and Muslims in Nairobi North District are also explained in the chapter. In this regard, the nature and impact of such conflicts on the relationship between Christians and Muslims are analyzed.The chapterfurther brings forth socio-cultural, economic, political and educational challenges confronting the efforts towards interfaith dialogue in Nairobi North District.

4.2 Global Projections of Proliferation of Christian and Muslim Congregations

Christian and Muslim congregations are numerically increasing.Barrett (2001:4) projected that by year 2025-2050 Christians would amount to over 3 billion and Muslims above 2 billion globally. In Africa, there would be 633million and 519 million Christians and Muslims respectively (Tables4.1and 4.2). Worldwide, Pentecostal Christians by 2050 will claim over one 1 billion adherents (Barrett, 2001; Bergunder, M. et aleds, 2010). As noted by Barrett (2001: 4, 13-15), Pentecostal and charismatic churches number over a quarter of all Christians worldwide. Pentecostal churches are acclaimed to be the fastest growing expression of Christianity in Africa.In Africa, the religious affiliation of over 12% or about 107 million African population subscribed to Pentecostalism as of 2005 (Pew Forum, 2005).

Table 4.1: Global Projections of Christians and Muslims Proliferation

Global	2000	2025	2050

Religion	Adherents	%	Adherents	%	Adherents	%	Countries
All Christians	1,999,563,838	33.0	2,616,670,052	33.4	3,051,564,342	34.3	238
Pentecostals & Charismatics	523,777,994	8.7	811,551,594	10.4	1,066,318,949	12.0	238
All Muslims	1,188,242,789	19.6	1,784,875,653	22.8	2,229,281,610	25.0	204
Global population	6,055,049,000	100.0	7,823,703,000	100.0	8,909,095,000	100.0	238

Source: Barrett, 2001:4

Table 4.2: Projection of Christians and Muslims Growth in Africa

Africa:	1990-2000		2000	2025	
Religion	Adherents	%	Adherents	%	Countries
Christians	360,232,182	45%	633,803,970	48.8%	60
Muslims	282,641,990	40.6%	519,347,830	40.0%	58

Source: Barrett, 2001:13-15

Around 15% of Kenyans now attend Pentecostal churches,concentrated in major towns, majoritybeing in Nairobi. These churches are thriving due to their various emphases on "instant" miracle, sermons on "prosperity" or otherwise commonly known as "wealth and health" gospel approach as well as their "modern," dynamic and exuberant way of worship. Nairobi County is home to many of such Pentecostal churches as the study established (table 1.1).Muslims constitute about 20% of Kenyan population. Though Muslims are concentrated at the Coast and Northern Eastern parts of Kenya, sizeable adherents are found in major towns such as Nairobi County. The Kenyan constitution guarantees freedom of worship and to that effect,the *Kadhi* courts, Muslims religious courts are included as shown below:

> The Constitution of Kenya, 2010, CHAPTER FOUR—THE BILL OF RIGHTS, Articles 27(4) The State shall not discriminate directly or indirectly against any person on any ground, including …, religion, ….; and 32 (1) Every person has the right to freedom of …, religion, thought, belief and opinion. Article 24 (4) The provisions of this Chapter on equality shall be qualified to the extent strictly necessary for the application of Muslim law before the Kadhis' courts, to persons who profess the Muslim religion, in matters relating to personal status, marriage, divorce and inheritance.

4.3 Pentecostal Churches in Nairobi North District

Nairobi North District harbors classical Pentecostal, AICs and charismatic churches of diverse religious practices. The study does not try to present them differently but bracket them under the name Pentecostal churches (table 1.2). Two main factors contribute to the apparent upsurge of Pentecostal churches in Nairobi – worship styles and years of service.

4.3.1. Worship Styles, an Underlying Factor for the Growth of Pentecostal Churches in Nairobi North District

Pentecostal churches are greatly thronged by people seeking spiritual nourishment. Their exuberant worship style has a notably attraction impact on people. Committee members of CHRISCO (O.I., 7.3. 2010)we talked to at NCBD near Nairobi Railway Club pointed out that these churches meet the adherents' spiritual and physical needs. In this way they immensely help in the numerical growth. The researcher visited several Sunday services of some of these churches such as Neno Evangelism,CHRISCO, Deliverance churches and House of Grace Church, among others.In their service, they offer opportunities for altar calls. This means that people are invited to encounter God, enjoy the experience of the infilling of the Spirit, healing, deliverance and promise of material wealth and physical health as part of their worship style. Across Nairobi, Christians are re-affiliating from mainline churches, usually their mother churches, to Pentecostal churches, thrilled by varying worship styles.

The modes of church services used by Pentecostals vary in that some worship services are conducted at lunch times, evenings, weekdaysand or Sundays. Maingi (O.I., 19.11.2010) observed that worship style that allows worshipers to freely express themselves emotionally is quite appealing to Christians in these churches. It is

coupled with clapping of hands, choruses, contemporary music and dynamic preaching.

Mungai (O.I., 16.11.2010) observed that most of the Pentecostal congregations underline the possibility of believer receiving spiritual gifts, including that of *glossolalia*(speaking in tongues). Some churches such as Neno Evangelism (Plate 3)have over several thousand congregants. In light of the above,Pentecostal Christians apparently appeal to Nairobi residents, creating the impression thatthe supernatural should be a regular encounter in their day-to-day lives. Pentecostal style of worship does not acknowledge the existence of any other type of worship which would differ from theirs such as Islamic way of worship. There is need to acknowledge God's general revelation to other faiths.

Plate 3:Neno Evangelism Centre at NCBD in a Sunday Worship Service along Haile Selassie Avenue, in Nairobi.
Internet source:http://nenoevangelismcentre.com/

4.3.2. Extended Years of Service as a Growth Factor for Pentecostal Churches

Most of the interviewed pastors felt that the growth of Pentecostal churches in Nairobi is attributed to a gifted pastor serving in a single church for a couple of years. Due to long years of service in single churches, some leaders usher into experiencing exponentialgrowth and stability. The study found out that only 40 pastors(32%) had

served for less than 5 years in a single church. The rest,totaling to 87 pastors (68%)

had served for over 6 years and above (Table 4.3 and Figure 4.1).

Table 4.3: Pastoral Years of Service in Nairobi North District.

Clusters of pastorates Years of Service	Frequency	Percent	Valid Percent	Cumulative Percent
1-5	40	32	32	32
6-10	60	47	47	79
11-15	20	16	16	95
16-20	4	3	3	98
20 above	3	2	2	100.0
Total	127	100.0	100.0	
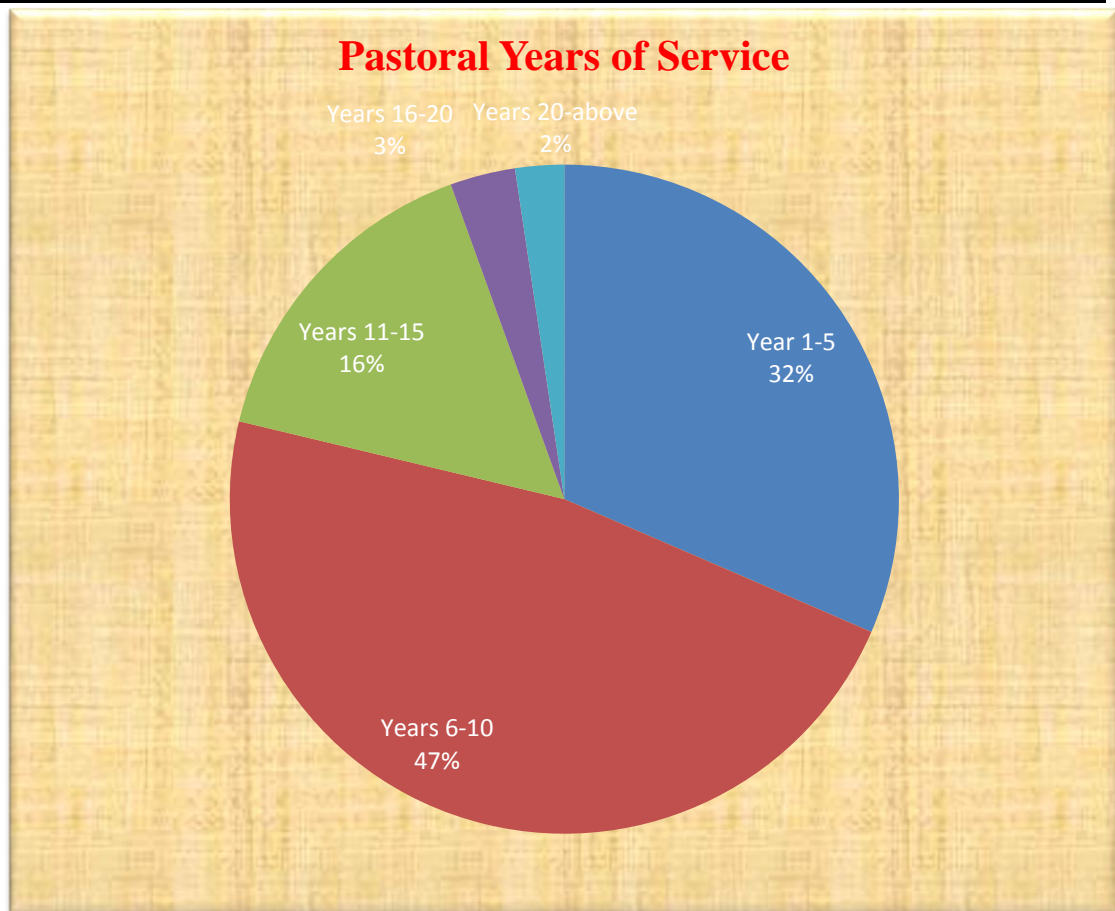
Figure 4.1: Percentages of Pastoral Years of Service in Nairobi North District.

The inference made here is that Pentecostal pastors dedicate much of their pastoral

service to a single church. An interview with the Vision Evangelistic Ministries

committee members (O.I., 15.11.2010) pointed out that Christians who join

Pentecostal churches find hope, love, acceptance and fellowship with other brethren.

They noted that their pastor had been in their church for over a decade. Accordingly,

people had developed good rapport with him and build love and trustin him. Most of the Pentecostal Christians are attracted by the charisma, ideas and life-stylesof their leaders. Notwithstanding their extended services, most churches the researcher visited during data collection disregardedin their preaching the Biblical teaching on interfaith relations. Instead, church members are taught to win Muslims to Christian faith. Such sentiments should also embrace the spirit of dialogue as reflected in the Bible.

4.3.3. Teaching withinPentecostal Churches on Interfaith Dialogue

Pentecostalchurches regard other faiths as target of evangelism. It was clear from most of the pastors interviewed that Muslims are regarded primarily as a field for Christian mission. Mutua (O.I., 12.10.2011),pastor of Restoration Victory Center of Kenya at Kiamaiko observed that her church had no room for interfaith dialogue, which she regarded as a spiritual downfall. Ogaro (O.I., 12.10.2011),pastor of Nairobi Pentecostal Church at Hurumataught his church that the Great Commission includes Muslims among others. Osata (O.I., 11.11.2011) remarked, "It is high time clerics in Pentecostal churches heightened their hermeneutical, theological presupposition and contextualization of scriptures and support mission to the Muslims." Aforementioned views present challenges to interfaith dialogue among adherents of Pentecostal churches.

4.4 Muslim Congregations in Nairobi North District

There are several mosques in Nairobi North District both in the CBD and its surrounding. Kenya does not have statistical census of religious adherents thus, leaving room for speculation. There is an assumption that 20% of Kenyans are Muslims(Gifford, 2009). TheKenya population census of 2009estimated Muslims to be over 4.3 millions and Pentecostal 4.5 millions. However, an estimate per district on religious affiliation was not captured in the report. From impressionistic view, the

study estimates that 5% of Nairobians are Muslims, given the several mosques and a notable Muslim population. The Sunni and Shiah Muslim communities are found in Nairobi, with the Sunni being the majority. Each has its own mosque and rarely would a Sunni Muslim worship in a Shiah mosque even though a mosque is open for anyone wishing to worship.

The great disparity of theological and ideological differences between Sunni and Shiah, in Nairobi sometimes divide the Muslim *umma*. After Muhammad's death in the year 632, the Muslim community split over who would be the legitimate successor - Caliph (leader). Abu Bakr was selected, but another group felt that Muhammad's son-in-law, Ali, was the rightful choice. Those who accepted Bakr are regarded as Sunni; while, those aligned to Ali are called Shiat Ali (followers of Ali) commonly known as Shias. These two main Muslims groups differ on selection of an imam, prayer details and styles, Hadith Collections; The Imams and Infallibles (as manifestations of God); Positions on the Mahdi, Seafood Consumption and different school of thoughts. Though Sunni and Shia share fundamental beliefs within Islam, they differ in doctrine, ritual, law, theology and religious organization.These have a long history from the periods of the Umayyad and Abbasid caliphates as noted in Chapter Three. The reformist ideas from Wahhabi are taking root in Nairobi, propagated by some individual Muslims from Sunni and Shiah. Ahmmad(O.I., 12.10.2010) felt that Wahhabi's reformist ideas were gaining support since they tend to unite Muslims. A discussion with Mwinyi and Arale(O.I., 12.3.2012; Plate 4) revealed that Muslim congregations in Nairobi North Districtare growing.They noted that some Wahhabis' ideas were supported by members of Jamia Mosque at the City Centre, Abubaka mosque in Eastleigh, and RabitaMosquein Westlands.

Plate 4: Miss Arale (left) and Mr. Masoud (center) with the researcher discussing Muslim congregations in Nairobi North Districton 12.3.2012 at Nairobi City. Source: Researcher:

Wahhabi literally interprets and applies the Qur'an to their lives. The Wahhabi ideology is built on the concept of political enforcement of religious beliefs, thus Muslim belief and faith is not necessarily an option; it is sometimes mandated by force.As a result, more mosques are being built in several different parts of Nairobi and its surrounding. Some conservatist Muslimviews adversely affect cordial relations between Muslims and Christians;they do not acknowledge any other teaching other than those in the Qur'an and Hadith. The Wahhabi's ideas of purification are potentialfor terrorist activities thus, ruining relations with Christians.

4.5 Relation between Pentecostal Christians and Muslims in Nairobi North District

This section analyzes the nature of relation between Pentecostal Christians and

Muslims in Nairobi North District. The relations basically revolve around religious,

global religious issues and scriptural misinterpretation.

4.5.1 Nature of Relationshipbetween Pentecostal Christians and Muslims

Out of 222 pastors interviewed, only 40 (18%) informants felt that their relationship

with Muslims was good. A hundred of them (46%) described the relationship as poor,

with a further 82 (36%) terming it as very poor (Table 4.4& Figure 4.2).

Table 4.4 Christians Perception of Their Relationship With Muslims in Nairobi North District

	Frequency	Percent	Valid Percent	Cumulative Percent
Good	40	18.0	18.0	18.0
Poor	100	45.0	45.0	63
Very Poor	82	37	37	100.0
Total	222	100.0	100.0	
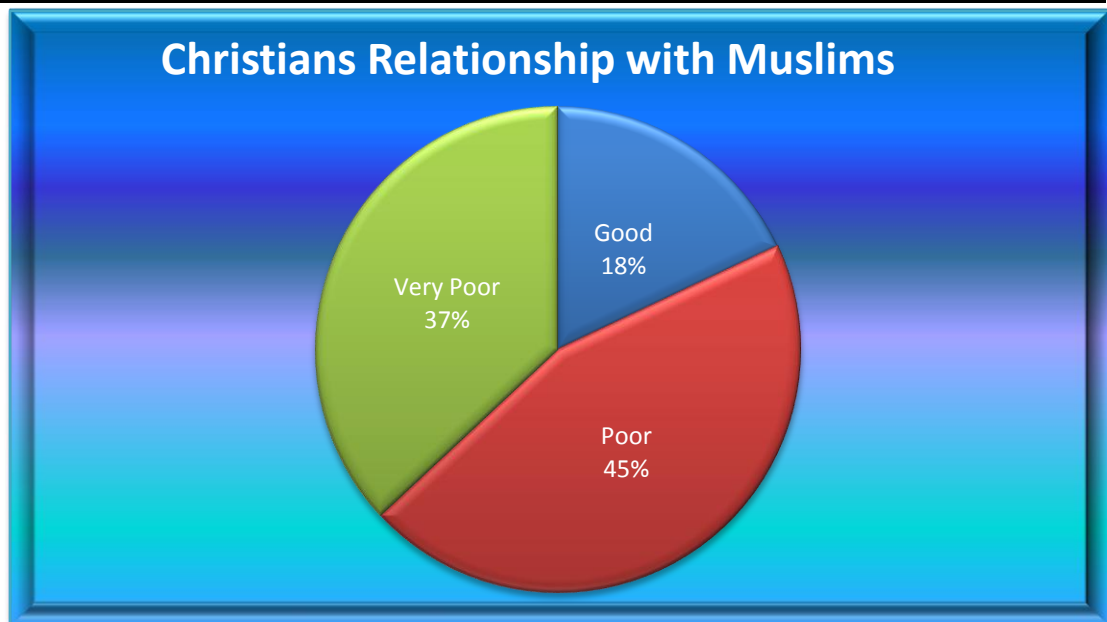
Figure 4.2 Christians Perception of Their Relationship with Muslims in Nairobi North District

Evidently, from the figure above, Christians perceive the relationship with Muslims in Nairobi as poor, a reality that requires reworking to make them more accommodative. Out of the 88 Muslim informants interviewed, only 5 (6%)thought that the relationship between Christians and Muslims was good. An overwhelming majority of 83 informants(94) viewed it acrimonious with forty-three informants (49%)describing it as poor and 40 (45%) very poor (Table 4.5&Figure 4.3). Need arises to rebuild this relationship through interfaith dialogue.

Table 4.5 Muslims Views on Their Relationship with Christians in Nairobi North District

variables	Frequency	Percent	Valid Percent	Cumulative Percent
Good	5	6	6	6
Poor	43	49	49	55
Very poor	40	45	45	100.0
Total	88	100.0	100.0	
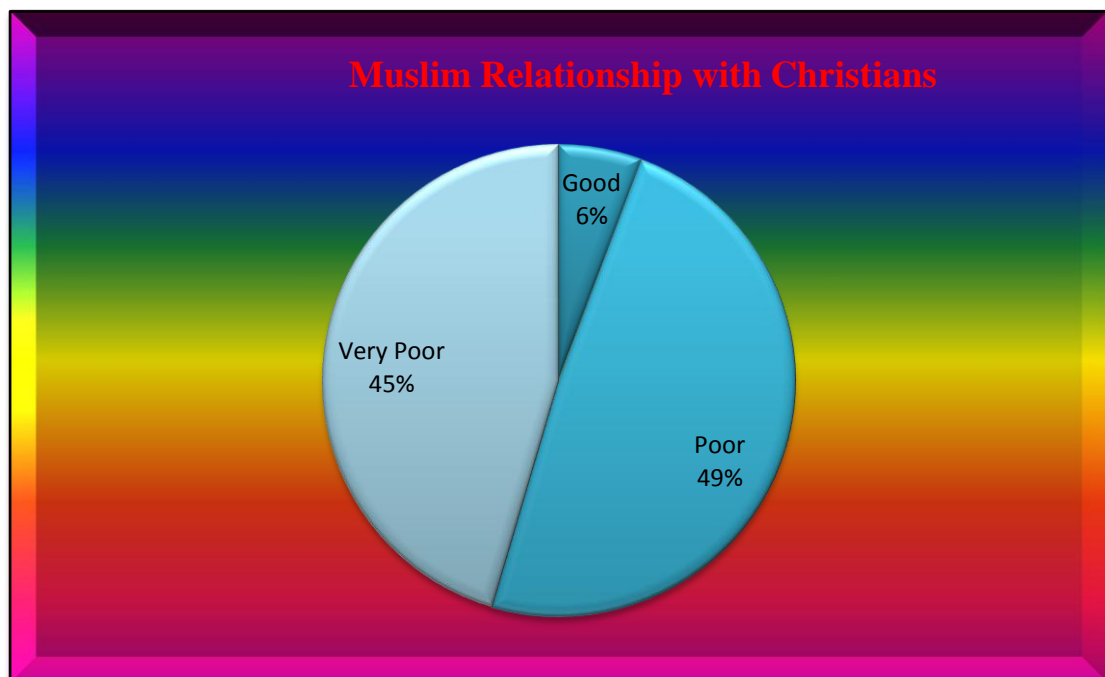
Figure 4.3 Muslims Views on Their Relationship with Christians in Nairobi North District Members of the Ladhis Mosque Committee(O.I, 4.1.2011) concured that the relationship between Muslims and Christians are normally fragile.Adan(O.I., 4.1.2011) argued that Muslim and Christian relationshipswere an issue of contemporary concern given that most Muslims failed to validatethe Christian faith.

There existed an unwarranted preconceived tension between members of the two faiths. He wondered why Christians in Eastleigh complained that Muslims who were building houses in that area were using pirates' money, yet most Muslims lived in houses built by Christians and did not complain. Yusuf (O.I., 4.1.2011) contended that failure of Christians to acknowledge that the holy Qur'anwas divine source led Muslims to conclude that they were discriminated against and left out by Christians. With that in mind, there is need for religious leaders of the two faiths to establish forum for information sharing, building on the similarities of the two religions. Respect for freedom of worship in the Kenyan's Constitution should be applied to encourage participation in common activities in the process of enhancing relationship.

4.5. 2 Religious Conflicts between Christians and Muslims

From the Christian perspective, the nature of conflicts between Christians and Muslims had religious overtones. Wanjiru (O.I., 6.3.2010) claimed that some Muslims in Nairobi went to extent of throwing stones at some churches and grenades to others such as ACK in Pangani in 2009, Juja ACK in 2010, a Catholic Church in 2009 and a church in Isiolo. She noted that Muslim youths complained of these churches' use of loud speakers, causing a lot of noise. Though some of these churches are not Pentecostals, they more or less use the same gadget of preaching and would be accused for the same reasons.Mungai (O.I., 5.03.2012) claimed that the religious nature of Muslims' conflict and their violence actsfrustrated efforts to associate with them. The afore-cited cases of burning of churches allegedly by Muslims, burning of a Christian school in Isiolo; harassment of Christians leader in Nairobi were among the atrocities that were committed by Muslim youths. Kariuki (O.I., 12.11.2011) observed that religious conflicts often depended on the dominant religion in a particular place. Accordingly, where Muslims were predominant, for instance, in

Eastleigh, they harassed Christians, frustrating their attempts to worship in particular parts of the estates. Surprisingly, a mosque may be built near a church but Muslims will even go to court to stop a church from being put up near a mosque (Mosoba, O.I., 16.6.2011). In this regard, religious conflict is perceived as a threat by either camp: there is need for Pentecostal Christians and Muslims to feel comfortable associating freely with each other. The two faiths should streamline issues that create perceived threat and seek to create sensible dialogue to overcome fear through trust.

Muslims concur with Christians that the nature of conflicts betweenChristians and Muslims is based on religious differences. An interview with the Muthurwa Mosque committee (O.I., 6.2.2010) revealed that most Muslims did not know the difference between mainline and Pentecostal churches. They branded them as Christians, hardlydifferentiating them. Most Muslims interviewed perceived the Christians' opposition for inclusion of *Kadhis* courts in the Kenyan Constitution as illustrated add disrespect to Muslim religious life. Osman (O.I., 16.2.2010) observed that during the Kenyan Referendum for the New Constitution,some Muslim employees lost their jobs from Christian employers in some part of Nairobi County. Doti (O.I., 27.01.2012) observed that this and other incidences heightened mistrust and conflicts, making Muslims to feel disrespected by majority Christians. Such mistrust and loss of jobs based on religious issues, note Jafar andShukri (O.I., 16.3.2011),triggered rivalry and discrimination. Consequently, Pentecostal and Muslim leaders should help in arresting religious issues which trigger conflict and build trust among them.

4.5.3 Global Issues that CauseConflicts between Christians and Muslims

Global fight against terrorism has tainted relationship between Christians and Muslims, sometimes leading to conflicts. Osoro (O.I., 6.3.2011) observed that some

Muslims condoned fundamentalism and messages of hatred propagated by terrorists. He quoted an instance where some Kenyan Muslims gathered at Jamia Mosque in Nairobi to demonstrate over the arrest and deportation of Abdullah El-Faisal, a controversial Muslim cleric. Plate 5below showsKenya police engaging Muslim protestors over Abdullah El-Faisal's arrest in Nairobi, Kenya.

Plate 5: Kenya police engaging muslim protestors over Abdullah El-Faisal's arrest in Nairobi, Kenya (15.01.2010)
Source: http://globalvoicesonline.org

This incidence left four people dead. Abdullah El-Faisal was accused of fueling terrorist activities around the world. Such incidences and other global terrorist activities appeared to fuel conflicts between Christians and Muslims in Nairobi and other parts of the county (Mwiti, O.I., 5.2.2012).

Kiragu (O.I., 16.2.2011) felt that Muslims were doing little towards *jihadist* activities in the country and globally rather than stage-showing in the media. He quoted instances where in Eastleigh and Kitengela, outskirt of Nairobi, Muslims had been harassing Christians. He noted that Muslims in those places are accusing Christians as

supporters of western countries, whowere thought to be anti-Muslims. Nduku (O.I., 15.10.2011) witnessed destructive conflict due to provoking sermons and speeches from both Muslims and Pentecostal Christians in Kiserian Township, outside of Nairobi City. As a result, some areas in Pangani and Eastleigh had been earmarked as Muslim or Christian zones. Any interference by either group could lead to physical conflict. Wambui (O.I., 15.3.2011) observed that Muslims felt offended when Christians went for evangelism in Eastleigh unlike Christians who did not mind when Muslims did their*mihadhara*in the same estate. Religious leaders should urge their members to be responsible and avoid destroying further solidarity which is already weak.

Most of the interviewed Muslims felt that some religious issues sometimes affected their relationship with Christians in Nairobi and other parts of the country. Mugambi and Yusuf(O.I., 12.10.2011) observed that defaming of Prophet Muhammed and Islam was not well received by Muslims who sometimes joined other Muslims in protest. They quoted the incident of Danish cartoons which depicted the Prophet as a tyrant and child molester.The cartoons caused global protest which spilled over to Kenyan Muslims.Adan (O.I., 31.1.2012) felt that Muslim mythology discussed in subsection 2.5.2 should be off limits to jokes and ridicule not only for Prophet Muhammed but even Prophet *Isa* bin Mariam.

4.5.4 Conflicts between Christians and Muslims Based On Scriptural Misinterpretation

Scriptural misinterpretation elaborated in subsection 2.4 is common in both Christian and Muslim camps. Wakibia and Njeru (O.I., 15.6.2011) explained that Muslims regarded Christians as pantheistic, misquoting scriptures and trying to misguide

unsuspecting Christians through *mihadhara*. Orangi (O.I., 15.6.2011) noted that his

Muslim neighbors are accused of practicing lots and jinn. He explained that he had

witnessed instances where a Christian quarreled with a Muslim who warned him that

he would recite the Qur'an against him and the consequence will be bad. Oduor (O.I.,

6-8-2011) noted that some Muslims stoned a cinema screen while he was showing a

Jesus Film in Eastleigh. Such instances are tagged on reader and theological

presuppositions which can be incompatible with the spirit of interfaith relations. It is

imperative that religious pre-understanding and perspective should be used to foster

religious understanding and respect.

Muslims too accused Pentecostal Christians of misinterpreting Islamic faith and the

Holy Qur'an. Abdul (O.I., 6.3.2010) explained that relations between Muslims and

Christians were normally bad particularly if it was associated with misquoting the

Qur'an. He argues that the Qur'an was superior in matters of faith compared to the

Bible. In that respect,there is need for the theologians among Muslims and Christians

to engage in hermeneutical and exegetical study on various texts which support

interfaith relations and respect of the other's religious views.

Muchiri (O.I., 15.10.2010) claimed that his church was next to Pumwani Mosque. On

several occasions, Muslim youths picked quarrels with him over minor issues. On one

such occasion, Muslims almost stoned his church while in service because he

allegedly quoted some Qur'anicverses(53:19-22) out of context. He claimed that these

verses were indeed from the Satan. Mwangi (O.I., 16.5.2011) observed that Christians

and Muslims were actively criticizing each other making it difficult to have a listening

ear either in open-air crusades or *mihadhara*. As a result, confrontational and

provocative attitude was prevalent in most occasions. Thinking of the *mihadhara*, the

Pentecostals felt offended when Muslims misquoted the Bible out of content and context. This caused and created a negative attitude towards Muslims. Kiunga (O.I., 15.11.2010) stated that Pentecostal Christians tended to assume that Muslims were arrogant and opposed to Christianity. In light of that, it is important to note that name-calling, misrepresenting needed to be reduced to pave way for interfaith dialogue.

The Muthurwa Mosque Committee members(O.I., 26.11.2010) revealed that Christians were regarded as blasphemous due to plurality of God as noted in subsection 2.4.2.In some Muslim dominated countries such asPakistan,Iraq, Afghanistan and Egypt,Christiansare subjected to severe inhumane atrocities, sometimes killed, in honor of Allah. This lies in the misunderstandings and stereotypes that each held against each other, breeding animosity, prejudice and witch-hunting. Suspicion and stereotypes among these faiths was prevalent. Factors associated with the religious culture each upholds should be laid bare so that each can openly experience what the other holds so dearly. Lack of trust, bias, impure motives, and distortion of scriptures between the two faiths should be underlined to give room for understanding. Unfair religious competition, insincerity in dialogue should be reduced to allow each person practice one's faith independently and avoid scriptural misinterpretation.

In light of the above discussion, the study observes that there exist some negative perception between Christians and Muslims. Most Muslims feel it is their duty to teach Christians about the Qur'an and the Hadith. Likewise, Christians feel they should teach Muslims the Bible. The study observes that in the process of open-air meetings, understanding, love and compassion should prevail in order to embrace

good relationship leading to interfaith torelance. There is need for joint hermeneutical study of controversial Qur'anic and Biblical teaching.

4.5.5 Proselytization and Its Impact on Christian and Muslim Conflicts

Conflict between Christians and Muslims has negative impact especially when it touches on proselytization. Musila (O.I., 2.7.2010) noted that Christians did not approve anyone converting to Islam.Indeed, such a person would definitely be segregated. Nyamweya (O.I, 21.2.2010) explained that Muslim youthswere using a marriage tactic to get Christians women convertinto Islam in Nairobi North District. In most occasions, married Christian's women were not well received in their maternal homes or their former localchurches. He claimed that he had witnessed daughters being chased from home for reporting to their parent that they were being married to Muslim men.

Muslims on the other hand had similar sentiments. Muhammad (12.10.2010) pointed out that Muslims were allowing their Christian wives to go to church but their offspring to attend *madrassa*. He observed that the Qur'an and Hadith did not allow Muslim girls to be married to non-Muslims.The Qur'an (2:120) says "And the Jews will not be pleased with thee, nor will the Christians…." It furthers teaches ...and do not marry (your girls) to idolaters until they believe..." (Qur'an 2: 221). The Qur'an allows Muslim girls to marry non-muslims on condition,"The adulterer may marry only an adulteress or an idolatress; and the adulteress may marry only an adulterer or an idolater…"(Qur'an 24:3).The Qur'an and Sunnah taught the impermissibility of Muslims girls marrying non-Muslims; but, Muslims men could marry Christian girls.Qur'an 5: 5 says, "Lawful unto you in marriage are chaste women who are believers and chaste women among the people of the book."Proselytization should not be used as a tool which breeds unprecedented conflicts between Christians and

Muslims. Instead, freedom of worship should be encouraged. That would practically mean that Muslim and Christian girls should be allowed to make their choices either to join Islam or Christianity. At the same time, anyone wishing to convert to any faith should be given that opportunity without discrimination.

Religious and social factors such as charity and hospitality rendered to either Muslims by Christians and vice versa are sometimes interpreted to mean proselytizing. These faiths are obligated to express charity, hospitality and social interaction as a means of God's grace towards each other. These activities are sometimes thought to express charity-evangelism/*da'wah* rather than voluntary compassion. In that respect, the two faiths have adherents from African Religion which allows for compassionate activities. It would be unnecessary to deny any individual a compassionate activity even from an African perspective since the "haves" are to take care of the "have nots" as part of an Africa Philosophy. The study supposes that compassionate activities should not serve as a challenge to interfaith dialogue. Instead, it should support interfaith dialogue between Pentecostals and Muslims in Nairobi North District.

4.6 Socio-religious Challenges of Interfaith Tolerance in Nairobi North District

The following section discusses various social challenges affecting interfaith dialogue in Nairobi North District with regards to Christians and Muslims. Socio-religious challenges explain matters relating to *hijab*(veil), indoctrination, interfaith forums and intermarriages. These factors emerged from Christian and Muslim informants.

4.6.1 *Hijab as a* Socio-religious Challenge

Wearing*hijab*for girls in Pentecostal Christian-sponsored schools was sparkling heated debate.Wearing of *hijab* is commanded in the Qur'an 24:30-31 and is

mandatory for Muslim believing women.Apparently most Muslim women wear *hijab* as Allah has commanded, to appear respectable (Quran 33:59). In Islam,a woman wearing a hijab is symbolic of piety as well as a sign of great inner religious strength and fortitude.However, Njuguna (O.I., 6.3.2011) who runs a Christian school felt that Muslims were dictating that their pupils should be allowed to wear *hijab* in school. He felt that they were trying to dictate how school uniform should be made and he thought they were interfering with school matters. Ogle and Shukrina (O.I., 10.1.2012, Plate 6) both university students,felt that discrimination towards Muslim pupils was experienced in private primary and high schools oblivious of the religious right provided under Section 32 of the Constitution of Kenya.

Plate 6: Miss Ogle (right) and Miss Shukrina (center) with the Researcher Discussing the Need to wear *hijab* in learning institution (O.I., 10. 1. 2012).
Source: Researcher.

They felt that Muslims needed to be allowed to wear modestly and *hijab* was their pride. It is high time that matters of dress codes were far removed from academic

circles, they could lead pupils feeling discriminated against, hence affecting their learning.

4.6.2 Indoctrination as a Socio-religious Challenge

Indoctrination served as a challenge in interfaith dialogue. Muslims took their children through the *madrassa* while young to learn Islamic faith. Christians took their children through Sunday school to learn more about Christianity. Haji and Mwangi (O.I, 5.3.2012) concurred that, "It is unfortunate that to some extent, these children grow up with a homemade perception that there is only one enemy – a Christian or a Muslim." The general feeling of the interviewed religious leaders was that there was need to teach against religious intolerance and perceieved historical hatred between Christians and Muslims. This would help children coming from Sunday school and *madrassa* to develop concepts of interfaith dialogue.

4.6.3 Interfaith Forum as a Socio-religious Challenge

The study setting of Nairobi North was basically a cosmopolitan society created a challenge of its own kind. Majority of the informants interviewed from the Muslim and Christian background had a general feeling that Nairobi residents appeared to be too "busy" to attend interfaith forums. Some of the interfaith forums were conducted by the PROCMURA in 2010 at their premise, Nairobi Peace Initiative in Westland, AACC in 2011 and the Catholic University of East Africa (CUEA) in 2009. The study observed that Nairobi residents could only turn out in big numbers wherever there were demonstrations or protests, but few were willing to attend interfaith forums. In that regard, residents of Nairobi had a duty to ensure that they attended not only religious meetings such as *mihadhara* and open-air meetings but also forums that discussed matters affecting their relationship with other faiths. Interfaith dialogue

affects how people responded to their faith and how they shared the same to others without creating hiccups.

4.6.4 Intermarriages as a Socio-religious Challenge

The study found out that interfaith marriage presentsa key challenge towards harmonious interfaith dialogue at family and societal levels to some extent. The interviewed pastors wondered why Christian youths were not allowed to marry Muslim girls while Muslim youths were marrying Christian girls. Osman (O.I., 16.02.2010) explained that Muslim parents did not allow their daughters to marry Christians even though Muslim men could marry Christian girls based on the Qur'anic teaching (Qur'an 2: 221). Some of the youth pastors (Macharia; Gitau; and Orenge, O.I., 12.10.2011) interviewed explained that Muslimsviewed them ascommiting the grave sin of *shirk* (idolatry)*,* making it impossible for them to marry Muslims girls. They argued that even the Bible warns Christian believers not to be yorked together with unbeliever such as Muslims (2 Corinthians 6: 14).

There was a recurrent observation during our interviews from Muslim male informants that they were allowed to marry Christian girls and could attend their churches but the children had to join *madrassa*. This is an indication that Muslims were in favor of interfaith relations for allowing interreligious marriages (Ishmael, O.I., 6.02.2010). The Qur'an 24:3 warns, "The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers."This particular verse allows Muslim girls to be married to non Muslims on condition, even if other verses denies. The study observes that intermarriages should be both ways. That means Christians should be allowed to marry Muslim girls. In so doing,a viable socio-religious relationship which culminates in interfaith relations would be developed. The next section highlights economic challenges affecting interfaith dialogue.

4.6.5 Economic Challenges

Most residents of Nairobi are more interested in activities which support them financially than just unsalaried interfaith forums. Amongthe Christian and Musliminformants in Eastleigh, Kasarani, Korogocho, Mathare and Pumwani it became explicit that poverty was rampant in the district. Most of those interviewed felt that they could not support interfaith forums unless they were evangelistic or *da'wah* in nature. Waweru and Ali (O.I., 6.02.2010) contended that lack of funds to facilitate dialogue would stand out as a major challenge. However, since both Christians and Muslims are facing similar economic hardship, it would be wise for them to start joint economic projects.In so doing, interfaith dialogue would find roots. Based on high poverty levels among most Nairobi residents and lack of sponsors to support dialogue, it is necessary for these faiths to allocate financial budget within their strategic plan targeting enhancement of interfaith dialogue in Nairobi North District.

4.6.6 Political Challenges in Enhancement of Christian-Muslim Dialogue

Motari (O.I., 19.7.2011) noted that religion and politicsplayed a key role in shaping how Pentecostal Christians and Muslims related as experienced in 2007 General Election. Scores of Muslim clerics interviewed quoted an instance where the retired President Kibaki and the then Prime Minister, Odinga, both Christians, sought votes from the Muslim community in their presidential campaigns.The interviewed clerics accusedpoliticians of manipulating religious institutions for their own ends, creating enmity among these faiths, especially when memorandum of understanding is signed. Shukri (O.I., 16.03.2011) noted that some politicians misused the youth in Nairobi, creating hatred between these Christians and Muslims adherents.

Essentialy one notes that politics shape interfaith dialogue; it is worth noting that political interest works towards what favors one's political ambitions and not religious interests. Christian and Muslim clerics should utilize religious freedom enshrined in the Constitution of Kenya shun politicians who intend to hinder such provisions of religious freedom. The study found out that political aspirants and their political affiliations should not be used to ruin fragile relationships between residents ofNairobi. Politicians in Nairobi North District should strengthen interfaith dialogue by encouranging Pentecostal Christians and Muslims electrolates to support each others.

4.6.7 Theological Educational Challenges of Christian and Muslim Clerics

The study found out that theological training of most of the Muslimclerics served as a challenge to interfaith dialogue. Out of the 88 informantsinterviewed, 20 (23%) had secondary school education; 20 (23%)had trained in Arabic; 32(36%)informants, had post-secondary school education and 16 (18%) participants had university education (Table 4.6 and Figure 4.4). Even though the informants had some formal education, they were not exposed to theological training touching on interfaith relations. Formal education in the country is more liberal or open in nature, meaning that it can be used to foster interpersonal relationships even to non-Arabic speakers.

Table 4.6 Educational Background of Muslim informants

	Frequency	Percent	Valid Percent	Cumulative Percent
20 Secondary	20	23	23	23
20 Trained in Arabic	20	23	23	46
32 Post-Secondary	32	36	36	82
16 University education	16	18	18	100.0
Total	88	100.0	100.0	
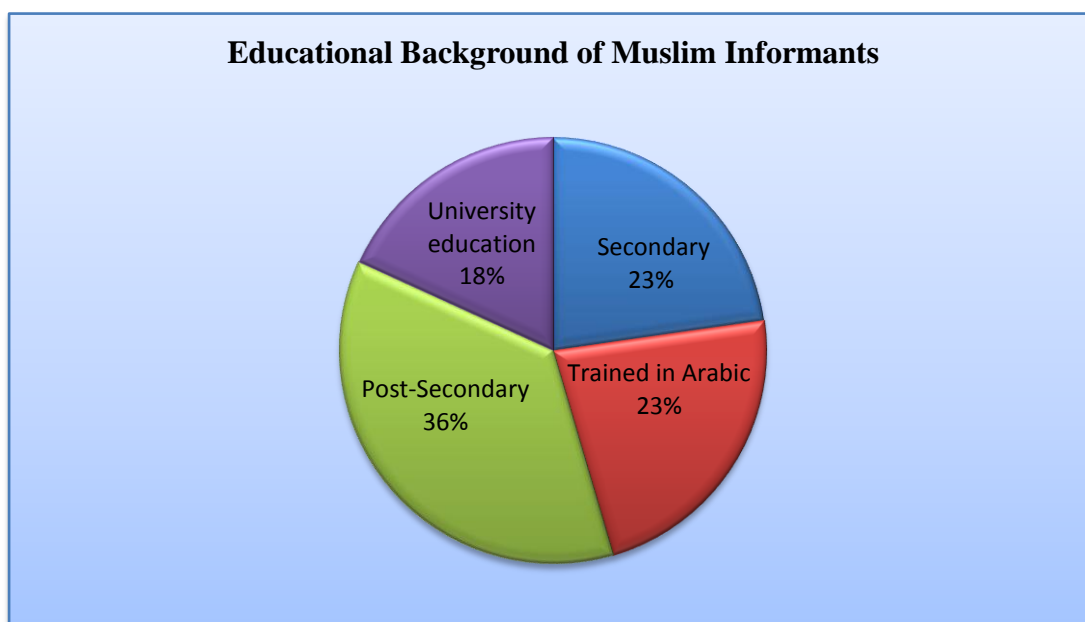
Figure 4.4 Educational Backgrounds of Muslim Informants

Out of the 127 Christian cleric informants, only 30 amounting to 23.62% have primary education; the rest had secondary school education and above. Those informants with secondary school education amounted to 40(31.5%), those with post-secondary school education were 30 (23.62%); while 27(21.26%)informantshad university education (Table 4.7& Figure 4.5). This implies that out of the 127 Pentecostal Christians interviewed, almost 90% had formal education. The study found outthose education disparities between Muslim and Christian cleric served as a challenge. The impression made here is that the lesser a person is educated the more intoleranthe/she appeared to be and vice versa.

Table 4.7Christian Clerics Level of Education

	Frequency	Percent	Valid Percent	Cumulative Percent

Primary Education	30	23.6	23.6	23.6
Secondary Education	40	31.5	31.5	55.1
Postsecondary	30	23.6	23.6	78.7
University Education	27	21.3	21.3	100.0
Total	127	100.0	100.0	
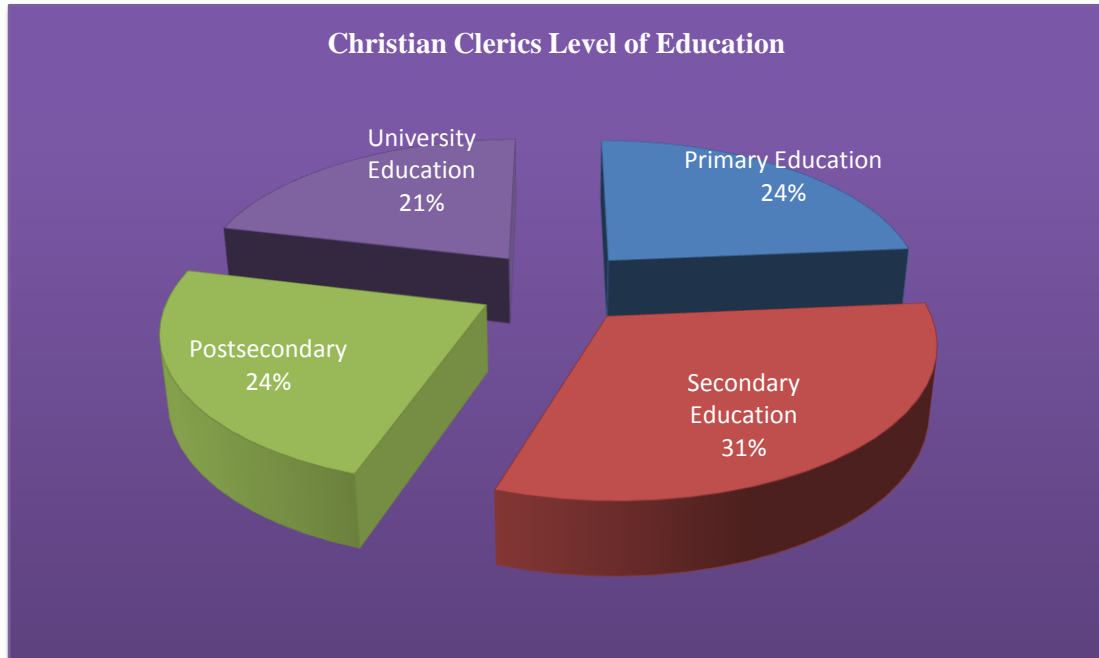
Figure 4.5 Christian Clerics Level of Education

The study found out that Christians and Muslims were exposed to different forms of theological education but not on matters of interfaith dialogue. Maalim (O.I., 15.10.2010) held a Bachelor of Arts in Islamic Sharia and contended that he was not exposed to interfaith dialogue. Onyango (O.I., 15.12.2010) held a Master'sDegree in Religious Studies and had not been trained on matters of interfaith dialogue. Most of the interviewed clerics argued that they were trained on how to convert each other but not on interfaith relations. Limited exposure within educational curriculum and more so on interfaith dialogue led Christians and Muslims towards religious intolerance. It is important to note that theological education should incorporate interfaith dialogue tenets while teaching religious matters.

4.7 Summary and Conclusion

The foregoing chapter has explored issues on relating to Christian-Muslim dialogue in Nairobi North District. It has among many things discussed the growth rate of Christians and Muslims in the world. This underscores the role of these faiths in developing interfaith relations and a peaceful world. The chapter has demostrated that Pentecostal Christians and Muslims are thriving in Nairobi,hence the need to develop mechanisms and structures for interfaith dialogue.

The chapter has highlighted the nature of conflict between Pentecostal Christians and Muslims. Several challenges have been explored which relate to religious and global issues as well as scriptural misinterpretation. Possible solutions have been offered to mitigate the negative impact of these challenges. The general idea to minimize the impact of these challenges is to rework on the relationship between these two faiths. It is through well-developed mechanism of responding to economic challengesthat interfaith dialoguecan make sense to Nairobi residents who appear to be too busy for interfaith meetings. It has been observed that electioneering period in the country did not have religious undertones. However, there have been instances where politicians have been accused of misusing the youth to create intolerance among Christians and Muslims in Nairobi. Formal and theological institutions should inculcate tenets of interfaith dialogue between Muslims and Christians in Nairobi North District and country at large.

Finally, the chapter sought to analyze what the Pentecostal Christians and Muslims are doing to promote interfaith dialogue. The chapter noted that there were some activities within the district in favor of interfaith dialogue. These are in terms of relationship but not so much interfaith dialogue. There is need to strengthen interfaith

awareness among the adherents of Pentecostal Christians and Muslims in the district.

The next chapter presents practical means for enhancing Christian-Muslim dialogue.

CHAPTER FIVE
STRATEGIES OF ENHANCING INTEGRATED INCLUSIVISM IN CHRISTIAN-MUSLIM DIALOGUE PROGRAMMES IN NAIROBI NORTH DISTRICT

5.1 Introduction

The previous chapter examined issues on Christian-Muslim dialogue in Nairobi North District. The chapter noted the necessity of interfaith dialogue between Pentecostal Christians and Muslims in the district. The present chapter discusses the last objective which indicates the need to have effective ways of enhancing Christian-Muslim dialogue in Nairobi North District. It further outlines how the conceptual framework integrates to enhance Christian-Muslim dialogue in the district. Under this, the chapter shows how three main variables interact to form constructive Christian-Muslim dialogue. The three variables are first, shared theological concepts and value; second, socio-political and economic dialogue and third, divergent theological concepts in dialogue. The chapter explores how shared theological concepts and values interact with the other two variables to respond to interfaith relations between Pentecostal Christians and Muslims. The chapter further discusses various variables of socio-political and economic dialogue relation to Christian-Muslim dialogue.

The chapter further examines divergent theological concepts underlying dialogue with regard to the other two variables (shared theological concepts and value and socio-political and economic dialogue)to constitute constructive interfaith dialogue. The interaction of shared theological concepts and values, socio-political and economic dialogue and divergent theological concept in dialogue are worth considering for the purpose of forming constructive Christian-Muslim dialogue. Finally, the chapter presents constructive strategies of enhancing Christian-Muslim dialogue in Nairobi North District.

5.2 Ideals of Integrated Inclusivism for Enhancing Christian-Muslim Dialogue in Nairobi North District

The section expounds shared theological concepts, socio-political and economic dialogue as they promote interfaith dialogue.The discussion is guided by the conceptual framework on integrated inclusivism which focuses on pragmatic approaches of enhancing Christian-Muslim dialogue. Four basic dimensions emerge namely: shared theological concepts and values, socio-political and economic dialogue,divergent theological issues in dialogue and constructive Christian- Muslim dialogue.

5.2.1 Shared Theological Concepts and Values

The study established that Christians and Muslims haveshared theological conceptsand values which favor interfaith relations (Discussed in sub-section 2.5). Informants across the two religious divide pointed out a reverence for shared theologicalconcepts based onGod as the centerpiece for interfaith dialogue.Over 80% ofChristian and Muslim informantsconceived that each individual should live out their faith centered on God while exercising their spirituality within a contextual community of faith. Shared theological concepts and values require a faith community within which to exercise divine laws which seek obedience to God and service to humanity. Christian and Islamic theologycentered on God exhibits a contextual living faith where spiritualityis lived out and practiced harmoniously.

It is within the framework of shared theological concepts that Hasan (O.I, 14.2.2010) noted that the Parkroad Mosque wasorganizing *mihadhara* to discuss commonality between them and Christians in Parkroad area. He had on several occasions initiated such debates on shared theological issues which includedbelief in a monotheistic God, referred to as the creator, full of benevolence towards his creation.Such notion

unitedChristians and Muslims not only in Parkroad but also in other parts of Nairobi.In favor of Hasan's view, the study found out that close to 80% Muslim informants believed that there were shared theological concepts with Christians which needed to be cultivated for effective interfaith dialogue (Table 5.1 & Figure 5.1). A few (20%) of the Muslim informants felt that there were no shared theological concepts between Muslims and Christians. This study supports continuity of mihadhara which favor shared theological concepts as a base for interfaith dialogue.

Table 5.1 Muslim Response on Shared Theological Concepts and Values with Christians

Variables		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Shared Theological Concepts and Values	70	80	80	80
	No Shared Theological Concepts and Values	18	20	20	100.0
	Total	88	100.0	100.0	
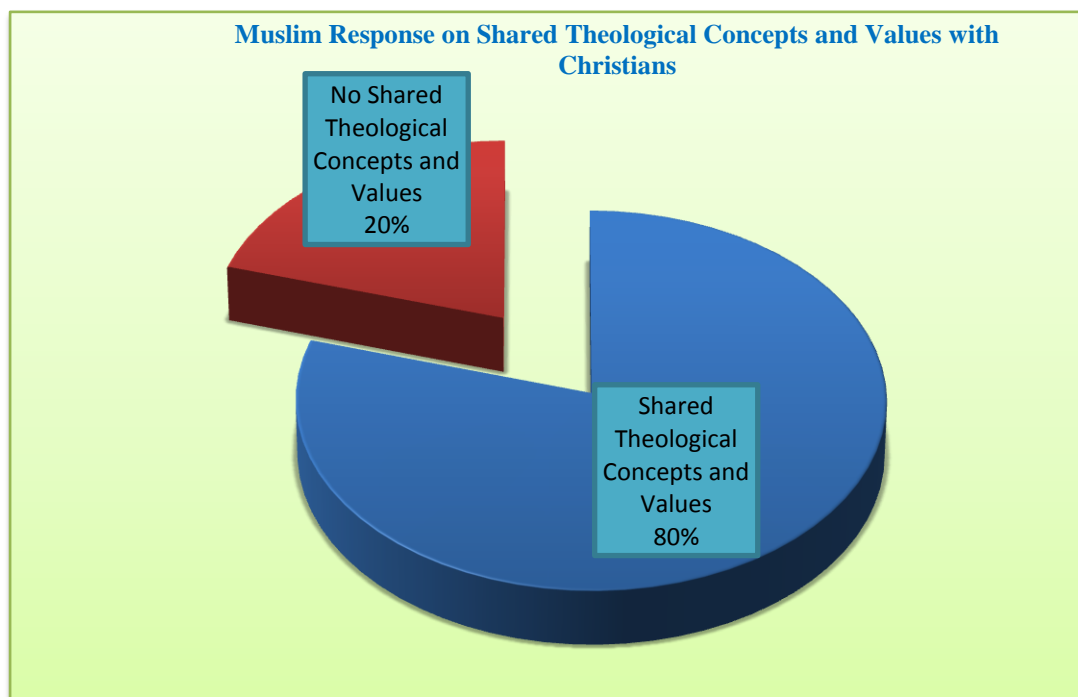
Figure 5.1: Muslim Response on Shared Theological Concepts and Values with Christians

Christian-Muslim dialogueshould enhance shared theological concepts and values which are inclusivist. The study found out that there are several shared theological concepts within Christianity and Islam which include but are not limited to monotheism, Abrahamic faith, scripture, ethical orientation, and eschatological worldview. Over 60% Christians interviewed concurred on the above shared theological concepts and values with Muslims, against 40% who felt otherwise(Table 5.2 & Figure 5.2).

Table 5.2: Christian Response on Shared Theological Concepts and Values With Muslims

Variables		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Shared Theological Concepts and Values	150	65	65	65
	No Shared Theological Concepts and Values	82	35	35	100.0
	Total	232	100.0	100.0	
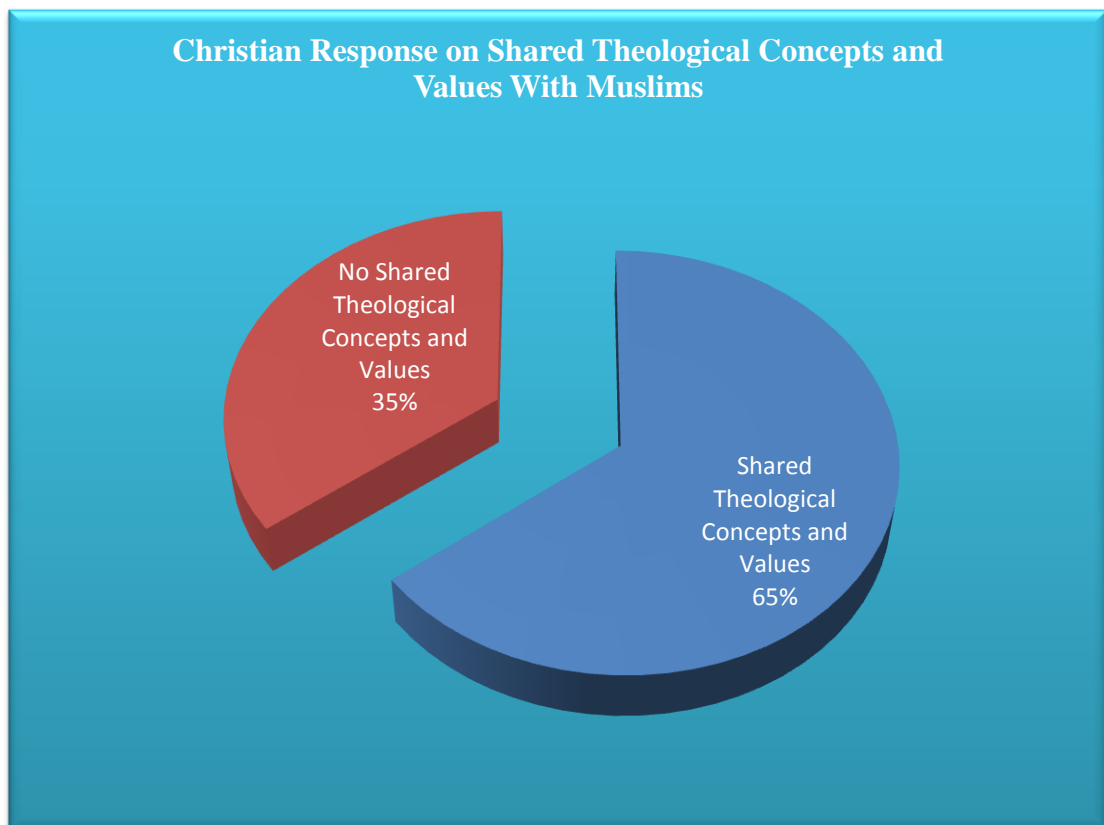
Figure5.2: Christian Response to Shared Theological Concepts and ValueswithMuslims.

Nyakeri Moraa (O.I, 15.11.2011) explained that in their church, Pumwani East
African Pentecostal Church, they are taught to use shared belief found among
Muslims as a tool to cultivate interfaith relationships.This church invited its members
to love others and respect their religious views and rights regardless of their
background. Kagiri (O.I., 12.12.2011)of Korogocho Jesus Evangelistic
Ministriesindicated that his church avoided confrontational open-air meetings for

more accommodative ones based on monotheism. He noted that monotheistic faith served as a theological shared concept, linking Christianity to Islam (discussed in subsection 2.5). The belief in the existence of one God opens avenues to Christians and Muslims to interact with an acknowledgement of the spiritual presence of the other person. Rosemary Muru (O.I., 07.3.2010) and Mouw (2008) noted that **religious inclusivism** clearly maintained that the work of Christ was salvific in nature. However, other religions may experience salvation based on the response to the general revelation and proportional light given. Accordingly, inclusivism as a theological concept sought scriptural support both in Christianity and Islamic faiths.

The study found out that there were some shared values between Christians and Muslims.Christian and Muslim informantspointed out that respect and compassionare key areas of shared values taught in the Bible (Luke 15:11-31)and Qur'an (2:177). Christian and Muslim leaders interviewed felt that such values should be enhanced fora constructive Christian-Muslim dialogue. Mohamed Abdala (O.I., 16.1.2011) from Muthurwa area andMusa (O.I., 17.5.2010) from Parklands affirmed that they had been organizing*mihadhara*in their estates and inviting Christian preachersfor an open-air meeting to expound on shared values.

The study did not find similar effort where Christian preachers would invite Muslims for dialogue in an open- air meeting. However, Aringo, a Christian (O.I., 20.5.2010) from Kasarani had been providing material assistance to Mathare residents without discriminating Muslims. On his part, as a sign of compassion, Ngare (O.I., 16.9.2010)from Mathare4A explained that he taught tolerance and sobriety and building of purposeful friendship as a sign of respect towards Muslims in his Gospel Evangelistic Church of Kenya. Osanya (O.I., 16.2.2011) of Ngara Pentecostal Free

Church contended that he had been training believers to evangelize Muslims through compassionate ministry and business ventures. In that regard, it is important to affirm that training believers on how to work with others is important, especially on interfaith dialogue. There is strong evidence that shared values between Christians and Muslims need to be developed further to build concrete relationships where respect and compassion can be rendered to members of both faiths indiscriminately. Christians and Muslims can build greater understanding between them based on respect and compassion.

Mustafa (O.I., 15.1.2012) from Parkroad Mosque and Njuguna (O.I., 15.1.2012) from Baltul Awwal Mosque in Eastleigh, Juja Road, concurred that religious acceptance of the other and respect for religious differences helped in correcting misinformation in a spirit of inclusivism. A similar thought was propagated by Husein (O.I., 16.01.2012) of Shahabi Mosque in Eastleigh and Ali (O.I., 16.01.2012) of Huruma Mosque who observed that inclusive dialogue needed to be encouraged and mediated by religious leaders from a theological perspective. Theological inclusivism concept, therefore, addresses areas of convergence, explains each other's faith, corrects religious misconceptions and appreciates each other in a spirit of religious tolerance. Theological and social institutions such as religious schools, mosques and churches should teach religious inclusivism.

Mzirai (O.I., 18.1.2012) of Eastleigh Mosque and Umar (O.I., 16.1.2012) of Rehma *Masjid*(Mosque)-Kasarani stated that from the Muslim perspective the Qur'an stresses the Christological aspects of Jesus, particularly his birth, mission and revelation. This includes Jesus' redemptive teaching, though some disagreements exist between Christians and Muslims understanding on the salvific nature of his teaching. The

study found out that Jesus' deity is denied in Islam. The agreed- upon role of Christ as recorded in both the Bible and Qur'an is a good stepping stone to as dialogue among Pentecostal Christians and Muslims in Nairobi North District. The essential differences on the doctrine of Christology between Christianity and Islam cannot be ignored, but the concentration of dialogue should proceed with the common elements on the *Sunna* of Jesus (Majid, O.I., 15.02.2011, discussion on subsection 2.4.3). Pentecostal Christians as well as Muslims in dialogue should aim to learn more about each other's faith and teachings on Christology in the spirit of truth, pure love and respect.

5.2.2 Christians and Muslims Socio-Political and Economic Dialogue

There are social, political and economic factors favoring interfaith dialogue between Christians and Muslims. Let us now discuss some of these with regard to Nairobi North District**.** Several issues underpin interfaith relationship in Nairobi. The study outlined seven variables from Christian and Muslim informants. They include development programs, religious tolerance, justice and human liberation, good governance and leadership, cleaning the environment, trade and commerce, and social celebration (see Table 5.3 and Figure 5.3).

Table 5.3: Christians and Muslims Variables for Socio-Political and Economic Dialogue

Variables	Frequency	Percent	Valid Percent	Cumulative Percent
-Development Programs	100	31.1	31.1	31.1
-Religious Tolerance	40	12.4	12.4	43.5
-Justice and Human Liberation	30	9.3	9.3	52.8
-Good Governance and Leadership	50	15.5	15.5	68.3
-Cleaning the Environment	40	12.4	12.4	80.7
-Trade and Commerce	25	7.8	7.8	88.5
-Social Celebrations	37	11.5	11.5	100.0
Total	322	100.0	100.0	
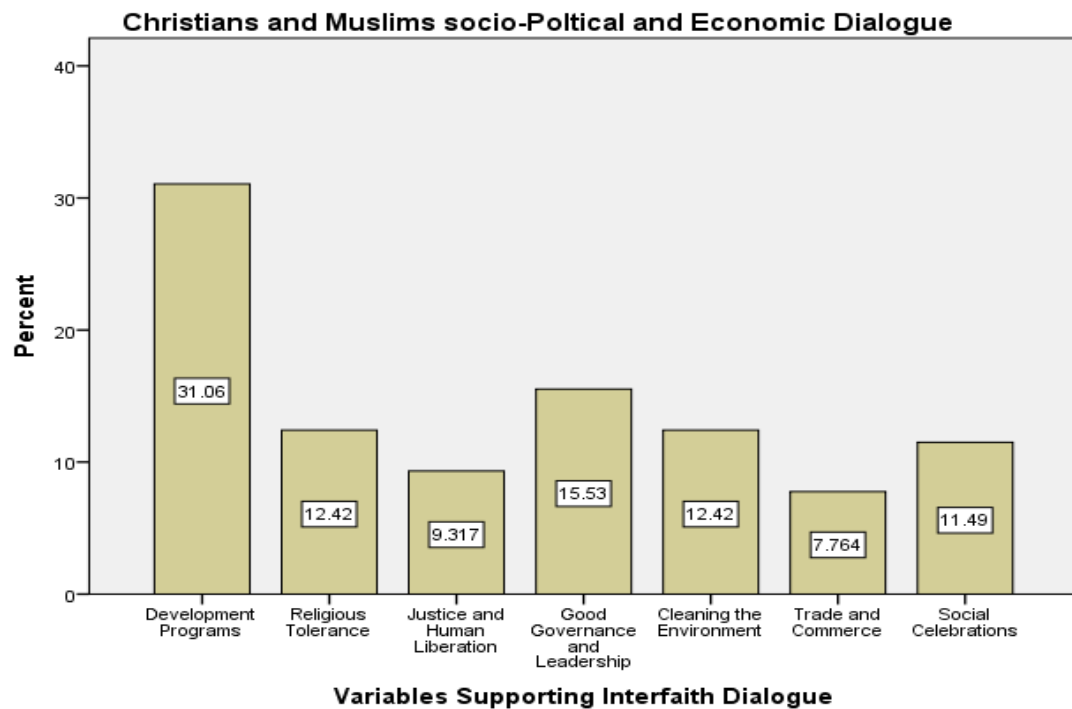
Figure 5.3: Christians and Muslims Variables for Socio-Political and Economic Dialogue.

The following discussion explores each variable and its role in interfaith dialogue from a socio-political standpoint in Nairobi North District.

a)   Development Programs Supporting Interfaith Dialogue in Nairobi North District

The study established that development programs were being used to support interfaith dialogue whether by default or coincidence. Christians and Muslims, however, agreed that some development programs received strong backing from the Christian and Muslim informants holding 31%. Christian and Muslim informants residing in Eastleigh, Kasarani, Korogocho, Mathare, and Pumwani felt that development programs could be used to foster interfaith dialogue. Mathare community which has both Christians and Muslims joined hands to repair potholes on Juja Road, heading to Mathare from Nairobi. They also corporately provided security in the region. More of such community services would encourage people to come together for a common cause.

The researcher conducted an FGD comprising Christian and Muslim youths in NCBD (O.I., 12.3.2012; Plate 7). The group revealed that Eastleigh, Kasarani, Korogocho, Mathare and Pumwani had some development programs which were in favor of interfaith dialogue. Some of the development programs mentioned included vocational training centers, children homes and other compassionate activities which amounted to the wellbeing of the people irrespective of their religious orientation. More of such development programs which support interfaith relations are potential forums for interfaith dialogue.

Plate 7: Christian and Muslim youths in Nairobi discussing the role of development programs in enhancing interfaith relations in Nairobi on 12.3.2012. Source: Researcher.

Areas such as Mathare host various development institutions including Center for Social and Rural Development in Mathare and Mathare Community Outreach Project. These programs offer social development programs for the less fortunate children and families in the region. The beneficiaries of the output for these programs are Christians and Muslims, among others. The PCEA "Eastleigh Community Restoring Lost Hope" has, for instance, assisted the residents in Eastleigh, Huruma, Korogocho and Mathare youths by offering vocational training to Christians and Muslims. The aforementioned group observed that St. John's Community Centre in Pumwani was socially helping vulnerable groups in the areas. Collectively, development brought about by these programs in the informal settlements serve as a stepping stone for

interfaith relations. These development programs and organizations should add to their community services the element of interfaith dialogue.

b) Religious Tolerance Supporting Interfaith Dialogue in Nairobi North District

Religious tolerance is a key issue which supports interfaith dialogue in Nairobi North District. Over 12% of the informants felt that both the Bible and Qur'an anticipated religious tolerance. Ogeto (O.I., 07-3-2010) quoted the story of Naaman (2 Kings 5:18) who was healed of leprosy by Prophet Elisha even though a Syrian. Prophet Elisha was aware that Naaman did not share his faith; but, felt the need to tolerate his religious background and heal him. Most of the Muslim informants are aware of the Qur'anic teachings on religious tolerance particularly with Christians (Qur'an 2:256 discussed in subsection 2.3.4). Religious tolerance needs to be propagated through open-air meetings and educative inter-religious seminars in Nairobi North District.

c) Justice, Freedom of Worship and Human Liberation Supporting Interfaith Dialogue in Nairobi North District

Christian and Muslim informantsamounting to over 9% established that justice, freedom of worship and human liberation as entrenched in the Kenyan Constitution Article 27 and 32 supports the ideology of interfaith relations. Ibrahim Hasan (O.I., 14.2.2010) from Pumwani and Mwenda (O.I., 21.2.2010) of Mathare areas felt that there was need for freedom of worship as entrenched in the Kenyan Constitution. They argued that Christians and Muslims who wanted to change their faith experienced difficulty in doingso, sometimes animosity, harassment or discrimination from their family members. A similar scenario is also found among Christians who want to join Islam. There is need for religious freedom where people could choose their personal religious beliefs based on their conscience. For example in Eastleigh,Korogocho and Mathare there are designated places for mihadhara and crusades. Christians are not allowed to hold crusades in places where Muslims hold

their *mihadhara* and vice versa. Religious liberty is possible in such designated areas where open-air meeting are conducted in order to reinforce interfaith relations.

d)   Other Factors Favoring Interfaith Dialogue in Nairobi North District

The Bible and Qur'an embrace the principles of good governance and leadershipas discussed in subsection 2.2.3 and 2.3.6. Some15% of the informants indicated that good governance and leadership supported interfaith relations. Leadership envisioned in the Bible is to steer away from poor governance and voluntarily comply with and engage in structures which would promote the wellbeing of others.Electorates from three constituencies of Nairobi North District did not necessarily vote along religious inclinations. The two MPs for Starehe, Margaret Wanjiru and Elizabeth Ongoro for Kasarani constituencies are Christians. They were voted by Christians and Muslims as well (Mwiti, O.I., 7.3.2010 andArale, O.I., 12.3.2012). This is indicative that politicians have a great role to play in interfaith dialogue. Pentecostal Christian leaders and Muslims in Nairobi North District should incorporate leadership systems which would bring life and wholeness to others. Accountability and transparency in leadership and governance stands out as Muslims engage Pentecostal Christians in dialogue. These principles deliver leadership and good governance during community participation in public affairs, interfaith dialogue being one of them. Transparency and leadership accountability is an avenue which develops interfaith relations in the multi-religious community of Nairobi North District.

Cleaning of the environment is a key issue supportive of interfaith dialogue. Informants (12%) indicated that periodically, communities living in Eastleigh, Parklands and NCBD organized voluntary work for environmental cleaningactivities. In such gatherings, both Christians and Muslims took part. Other places have

community volunteer services where people of varying faiths joined hands to clean their environment. Christians and Muslims, for example, joined hands to clean-up River Nairobi, a program initiated by the Government in early in 2009. Similar efforts of community volunteer programs were registered in Dondora, Mathare, Eatsleigh and Korogocho where the volunteers were a combined force of Christians and Muslims. Though community activities are not meant for interfaith dialogue, they potentially would form the basis of interfaith relations. Some of the organizers of these community cleaning activities are religious leaders and could use such opportunities to propagate interfaith relations. Such opportunities could further the course of interfaith relations.

Trade and commerce in Nairobi North District assist in developing the interfaith initiative. Informantstotaling 7% felt that businesses in several parts of the district were being used to cement Christian and Muslim relationships. Informants pointed out that some Christians and Muslims have formed joint business partnership in the district such as shopping malls, stalls, private educational centers, transport sector and other *jua kali* activities. Those who own such businesses are Christians and Muslims who carry on their daily business activities without any regard for religious orientation. With that in mind, it is important that Christians and Muslims participating in business activities go further into developing interfaith notions. Other than Eastleigh which is dominated by Kenyan Somali ethnic groups the rest of Nairobi North District consist of heterogeneous groups.

Use of social celebrations that favor mutual knowledge between Christians and Muslims create religious understanding. These include birth of a child, marriage, funerals and public holidays. Informants amounting to 11% noted that social

celebrations among Christians and Muslims in the district were highly esteemed.Interfaith celebrations could lead to communal-assigned goal of fueling interfaith dialogue between Pentecostal Christiansand Muslims in Nairobi North District. This would be made possible by each faith inviting each for religious dialogue during such social celebrations.

5.2.3Interaction of Divergent Theological Concepts Supporting Dialogue

The study established that the understanding of theism serves as the greatest divergent theological concept on interfaith dialogue. The researcher observed the doctrinal rigidity between Christian and Muslim informants especially whenever divergent theological concepts are mentioned. They could not see how divergent theological concepts could be used to build effective interfaith dialogue. Embracing interfaith dialogue does not mean denial of the essentials of one's religious faith or compromise of core beliefs and practices. Rather, it implies being inclusive. The divergent theological aspect of theism cannot be ignored in any interfaith dialogue. Instead of creating a stumbling block, interfaith dialogue serves as an opportunity to iron out some misunderstanding between Pentecostal Christians and Muslims in Nairobi.

The study identified three main divergent theological concepts among Christian and Muslim teachings. Slightly above 31% of the informants observed that the revelation of both the Bible and Qur'an is divergent; 44% of the informants identified that the teaching of Bible and Qur'an, especially on Trinity is different. And 25% noted that the style of worship among these faiths differed (Table 5.4 and Figure 5.4).

Table 5.4: Divergent Theological Concepts Between Christianity and Islam in Nairobi North District

Variables	Frequency	Percent	Valid Percent	Cumulative Percent

Difference between Bible and Qur'an	100	31	31	31
Divergent Biblical and Qur'anic Teaching on Trinity	140	44	44	75
Divergent Way of Worship among Christians and Muslims	82	25	25	100.0
Total	322	100.0	100.0	
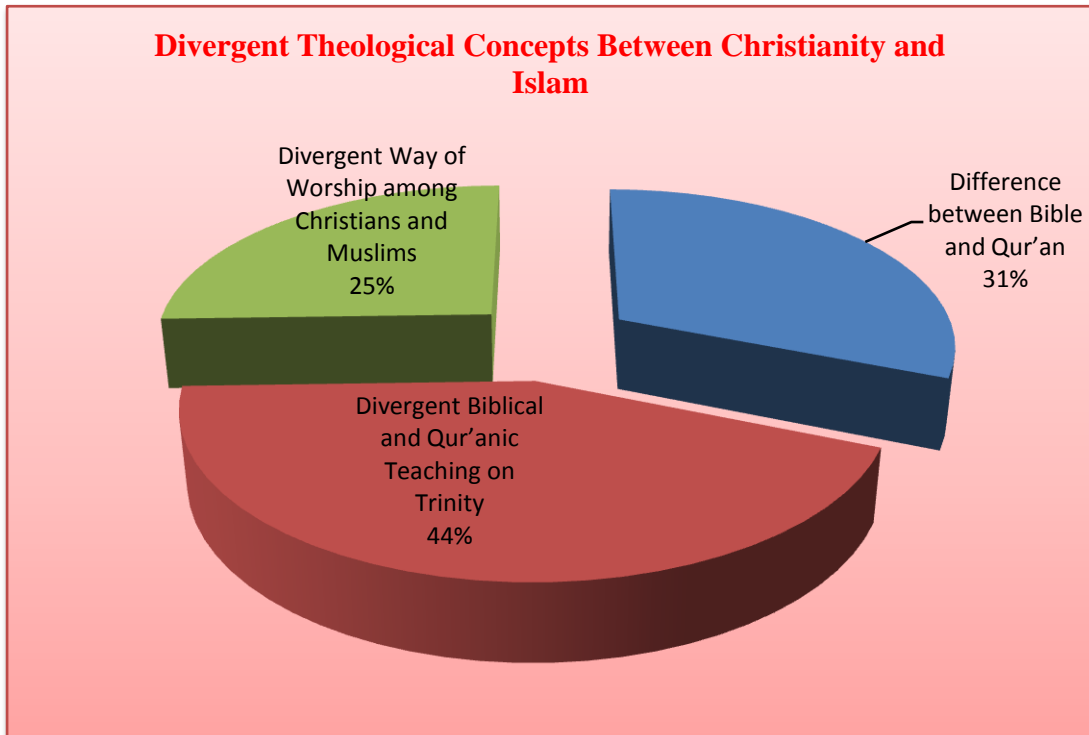
Figure 5.4: Divergent Theological Concepts between Christianity and Islam in Nairobi North District

Acceptance of the Bible and the Qur'an as sources of religious and spiritual authority

by either group is irreconcilable. Informants(31.5%)were clear that the difference

between the Bible and Qur'an is incompatible. Each faith holds dearly to its source of

authority. The revelation of the Qur'an was received single-handedly through Prophet

Mohammed, according to Muslims, while the Bible was written under the inspiration

of the Holy Spirit for a period of 1500 years, according to Christians. The

Qur'an(17:106) was dictated word for word as opposed toplenary inspiration of the

Bible where human authors used their unique personalities and literary styles to write

the Bible through God's guidance (2 Timothy 3;15-17; 2 Peter 1:20-21).Majorityof

Muslim religious leaders interviewed acknowledged the Bible as the word of God but

argued it hadsome portions which had been changed. In dialogue,Pentecostal leaders

should be willing to view the Qur'an as the authoritative word of over a billion

Muslims.

Globally, some Christians and Muslims are trying to mend the theological divide

among them. Maalim (O.I.,15.11.2011) of Muthurwa andOsata (O.I., 11-11-2011) of

Vision Evangelistic Ministries in Korogocho concurred that some Christians and

Muslims in other countries had taken a step further in dialogue by blending their faith,

to form a new set of belief called Chrislam (Plate 8).Janson(2010) notes that *Chrislam*

*is a new religious movement that merges Christian and Islamic theologies.*God and

Allah are considered to be the same God. *During worship* Chrislam services uses both

the Bible and Qur'an as holy texts and read them concurrently. It is being practiced in

Africa especially Nigeria and other parts of the global society. They observe

Christmas, Easter, Ramadhan and other Christian and Islamic religious celebrations.

Plate 8: Chrislam Logo which symbolizes a Blended Form of Christian and Muslims Faith by
Silva, 2011
Source: http://apprising.org/wp-content/uploads/2011/02/chrislam.pmg.

They argued that bits of Christian and Muslim scriptures to respond to some divergent doctrines would do more harm than good in dialogue. Allowing each scripture to present its message and people inculcating the message with sober mind and a desire to know more of each other's faith would open effective dialogue.

Religious leaders interviewed (43%) both from the Christian and Muslim circles were of the view that the way Trinity is taught in the Bible and its understanding in the Qur'an will remain a stumbling block towards effective dialogue. As noted elsewhere Christianity and Islam share the belief in one God, his messengers and resurrection, among other similarities. However, significant differences exist on the way each understands the concept of God. The concept of the triune God passionately upheld by Christians is not well understood by Muslims. As noted in Chapter Two, both the Bible and Qur'an present a monotheistic God. However, how Christians and Muslims conceptualize and theologize about monotheism God is significantly different. There is need in interfaith forums to agree to disagree and dialogue on those issues which bring Christians and Muslims together. Experiences have that in such occasions,heresies prevailed, since it is difficult to conceptualize the idea of God with our human mind.

The way of worship among Christians and Muslims is a divergent theological concept. Muslim and Christian informantsamounting to 25% noted that the way they worshiped Godmarkedly varied (discussed in subsection 4.3.1). Muslim informants felt that they paid attention to both the internal and external aspects of worship. In this regard, Muslims take more attention to ablution before prayers. Pentecostal Christian informants stated that they did not ritualize their way of worship but freely offered their prayers as they deemed right. Whereas most Pentecostal Christians do not follow

any particular form of worship, Muslims follow a ritualized pattern of worship (discussed in subsection 2.4.4). Christians and Muslims should learn from each other's way of worship by visiting their places of worship. In so doing, they will come to appreciate and accept each other's way of worship as they form inter-faith worship services in the district.

Abdifatal (O.I., 16.1.2012) of Riverside Tawaq Mosque in Kiamaiko and Wang'ombe (O.I., 7.3.2010) of Redeemed Gospel Church in NCBD affirmed that the Bible(Luke 7.9 ;10: 25-37; 17.17-18) and the Qur'an(2: 136; 3:3-4; 5:44; 5: 46-48; 5: 82-83; 22:40; 29: 46) message favored interfaith dialogue. Interfaith dialogue would be realized when Pentecostal Christians and Muslims share their religious experiences in an atmosphere of respect before God. That does not mean interconnectedness of spiritual experiences in these faiths but each individual worshiper having an opportunity to share what one feels spiritually when they connect with the divine. Such experiences open communication and appreciation as people enter into interfaith dialogue.

Reverence through solitude and prayers in a mosque or a church deepens appreciation of spiritual richness. Common prayers, religious songs, and other notable religious worship before God enhanceoneness of minds and hearts to the worship of God. In so doing,it develops interfaith notions. Shared theological dialogue based on spiritual religious experience and worship should not be used to prove the rightness or wrongness of the other. Rather, it would explore respective positions in order to understand each faith. Religious worship experience should be made possible through official invitation for Christians to attend a mosque service and Muslims being invited to a church service. Accepting to visit churches or mosque worship services would

reduce discrimination, prejudices and intolerant spirit each may have against the other. It would further respond to problems of hate, anger, arrogance, intolerance and superiority complexes and instead embrace joy, peace, love, tolerance, understanding, humility, kindness, empathy, generosity and compassion.

5.2.4 Constructive Strategies of Enhancing Christian-Muslim Dialogue in Nairobi North District

Several ways have been explored which support interfaith dialogue in Nairobi North District. These include shared theological concepts and values, socio-political and economic dialogue and divergent theological concepts.As these ideals intersect and dialogue, constructive interfaith dialogue between Pentecostal Christians and Muslims is formed. Interaction of shared theological concepts and valueswithin Christianity and Islam strengthens interfaith relations between the two faiths. Some of these ideals taught in Christianity include human inter-social relationship, socio-religious grace, socio-religious peace, socio-religious trust and reconciliation and socio-religious holiness. Socio-religious values, as taught in the Qur'an, urge Muslims to know, make use, learn and be challenged to share with Christians in a spirit of interfaith dialogue. Socio-religious values hold the principleof compassion and love;relationship among the *ummah*; and peaceful co-existence with other faiths.

Another interaction which forms constructive interfaith dialogue between Pentecostal Christians and Muslims is socio-political and economic issues. Socio-political leadership is to portray a servant-leadership spirit. Servant-leadershipis accommodative and reflects the prevailing culture of diversity and religious plurality in the world. Servant-leadershipenvisaged among Pentecostal Christians and Muslims requires each faith to invest in people's lives as a religious duty through interfaith relations.

On the ideals of socio-economic dialogue, the Bible (Luke 6.24-26; 12:12.33-34; 19.1-10) provides opportunities as well as responsibility for Pentecostal Christians to interact freely with people of other faiths by meeting their financial need. Pentecostal Christians are taught that their socio-economic empowerment needs to touch and protect human life.The theological perspective of Christian's socio-economic empowerment is to share with neighbors regardless of their religious or spiritual orientation in a spirit of servant leadership. The Qur'analso teaches factors associated with socio-economic principleswhich include socio-economic systems and trade. It provides guidelines and rules for the u*mmah*, especially on socio-economic systems. This entails how Muslims should accumulate wealth, useand distribute the same through goodservices. The interaction of shared theological concepts and values and socio-political and economic dialogue will result into constructive interfaith dialogue.

Shared theological concepts and values and socio-political and economic dialogue are not stand-alone ideals. They have to interact freely with divergent theological concepts to produce constructive Christian-Muslim dialogue. Some of these doctrinal disparities form the basis of Christian-Muslim conflicts and can be discussed in a forum of interfaith dialogue. The Bible and Qur'an also contain some cross-cutting issues which teach on inter-faith dialogue. Some of these cross-cutting issues are prayer and salat,creation mythology, human morality and eschatology. Understandings of these factors as they interact with other inclusivism ideals reflect the desire for interfaith dialogue.

5.3. Application of Ideals of Integrated Inclusivism in Nairobi North District
This section presents several ideals of promoting interfaith dialogue. It explores avenues of promoting interfaith relations under the following subheading: interaction

through Christians and Muslims religious celebration, festivals and ceremonies; addressing social evils; political leadership; education and business ventures and religious freedom.

5.3.1 Promoting Interaction through Religious Leaders

There are several issues shared between Christiansand Muslims in relation to theological values and socio-political and economic issues. Besides these two broad areas, divergent issue was noted which inform the discussion on interfaith dialogue. In order to build a constructive Christian-Muslim dialogue, these factors should interact freely. Makori (O.I., 15.10.2010),Ali (O.I., 15.04.2010), Sambuki (O.I., 16.12.2011) andHasan (O.I., 14.2.2011) concurred that interfaith dialogue should not be viewed as another platform for evangelism/*da'wah*, discipleship, missionor apologetics. They noted that there wasneed to shift from a hardline religious stand to give way for constructive interfaith relations in the district.

There is need to designate time where matters affecting Nairobians in relations to shared theological values, socio-political and economic and divergent issues could be outlined. The study noted that both faiths propagated their religious belief through mihadhara and crusades. In such occasions, a Christian or Muslim should invite each other to participate as they iron out divergent theological issues which have adversely affected Christian-Muslim dialogue. In such meetings, the agenda should be discussing shared theological issues, economic activities and how to respond to divergent matters so as to develop a constructive Christian-Muslim dialogue in the district. Some Pentecostal Christians were found to have programs meant to reach out to Muslims: Mission and Missioners, Joint Project Ownership, Monthly Scriptural Analysis and Discussion, Islam Training on Evangelism (ITE), and Finish the Task

Africa. Such programs should train and equip participants on how to develop constructive interfaith relations with Muslims. Both the clergy from either faith should call upon the faithful to stop the spread of hatred and tensions through respect of each other's faith. Articles and books on intellectual dialogue should be simplified that each member of these faiths can easily grasp the material with less difficulty.

Religious leaders' conferences are integral in the process of enhancing Christian-Muslim dialogue. Pentecostal ministers and *imams/sheikhs* should organize various interfaith conferences for individually championing interfaith relations. There is need to recruit personnel from both Pentecostal Christians and Muslims who will be mandated to visit services at churches and mosques and given opportunity to preach multi-faith relations in Nairobi North District. During such visits, fundraising for this noble cause should be done and willing donors recruited. Where possible, the media should be invited to cover such interfaith forums to create a wider awareness. Inviting other faiths to religious gatherings will develop new initiative towards promoting dialogue between Pentecostal Christians and Muslims in Nairobi North District. It is imperative to be polemical and apologetic, at the same time present interfaith dialogue objectively form without bias. Pentecostal Christians relating to Muslims should adapt a language, attitude and form that would suits the audience.

5.3.2 Promoting Interaction through Religious Organizations

Several religious organizations deal with religious matters in Nairobi including, NCCK, AACC, CYU and EAK. They have been on the forefront in organizing interfaith forums to promote peace among Christians and Muslims. Other religious organizations such as IFAPA, WCRP, IRCK, IYI, SUPKEM and NPI were propagating interfaith peace among various religious circles.

Nyandega (O.I., 21.1.2010)working withthe NCCK noted that the organization had 27 religious organizations and denominations and 14 observer/associate organizations.Since2006,the NCCK had been building its member churches and organizations to respond to interfaith issues in Nairobi and other part of the continents. The NCCK had a multi-faceted Peace and Rehabilitation Project meant to prevent communal violence through dialogue, inter-cultural activities and the establishment of an early warning system. It also had another project, Community Peace Building and Development Project (CPDDP) which promoted constructive, creative and co-operative approaches, strategies and methodologies to resolve conflictswhether religious or otherwise. The CPDDP contributed to a peaceful environment in the country and reduced incidences of interfaith and inter-ethnic conflicts.NCCK should further deduce ways of responding to issues which are conflictual or divergent within Christians and Muslims which brings forth conflict such as divergent theological issues in their interfaith meetings.

The Inter-faith Activities for Peace in Africa (IFAPA) commissioner (O.I., 10.11.2010) indicated that his organization raised an inter-religious understanding, through a continuous process of genuine inter-faith encounter, discussion and consultation. This promoted respect for religious traditions in order to refrain from denigrating them. IFAPA had convened sub-regional summits in Kenya and other parts of Africa with an agenda for peace. It promoted peace among world religions such as Christianity, African Traditional Religion, the Baha'i Faith, Buddhism, Hinduism, Islam, Judaism and Rastafari. IFAPA should broaden and organize interfaith forums in Nairobi targeting Pentecostal Christians and Muslims in Nairobi North District. The main agenda of such forums should be the interaction of shared

theological concepts and values, socio-political and economic dialogue and divergent theological concept which support Christian-Muslim dialogue.

Ndengerio(O.I, 5.5.2010),an officer of AACC, reported that hisorganization offered interfaith forums where people could take the initiative to pray for peace. He noted that in the NCBD, the AACC had initiated severalcampaigns against Christian-Muslim violence.In such meetings, the AACC encouraged people to respect the religious faith of other people as a pre-requisite of peaceful co-existence. AACC should includethe concepts of divergent theological among Christians and Muslims in all subsequent forums in the progress of interfaith relations.

The study established that CYU worked with people in East Africa, the Great Lakes Region, and Horn of Africa. A commissioner of CYU (O.I, 15.12.2010)noted that the organization helped develop collaborative relationships among people in order to promote sustainable peace. The CYU had helped people to cooperate in peace building through exchange of information, experiences and resources. This organization should move a step further to include interfaith notions in the peace building process among Christians and Muslims in Nairobi North District.

The study confirms that EAK is working towards a reliable relationship between Christians and Muslims in Nairobi and other part of the Africa.Mutiso (O.I., 8.3.2010), The General Secretary of EAK,explained how to do mission among Muslim communities. This was in an attempt to try to create an understanding to the Muslim community on what the objective of Christianity was. It sponsored public evangelistic campaigns to the Muslim dominated areas in order to present Christianity in a way that is persuasive and free from elements that agitate Muslims. The study

noted that the EAK sought to develop viable means to foster peace among religious entries. It is important that practical ways be inculcated into EAK mission agenda as to how Christian-Muslim dialogue can be strengthened in order to raise awareness of each other's faith.

Ali (O.I., 08.3.2010), Director and Secretary Generalof World Conference of Religions for Peace (WCRP), reported that his organization worked with various religions to promoteglobal peace. It mobilized social and moral resources of the world's religious communities for enhancing interfaith relations. The organization campaigned for Christian-Muslim peace based on the premise that both the Bible and the Qur'an had the potential to promote peace and harmony in society. Ali reckoned that WCRP was working with religious scholars and leaders in Nairobi and elsewhere to develop a paradigm of promoting interfaith dialogue to reject misuse of religion as a stamp for terrorism and violence. Such endeavors should however include shared and divergent theological issues in the process of interfaith dialogue between Christians and Muslims in Nairobi North District.

The study found that Inter-faith Youth Initiative (IYI) had as its main role, empowering youths with knowledge of peace. The Director (O.I., 12.10.2010) observed that IYI trained youth with leadership skills to cultivate and embrace peace at local and international levels. This helped young people to understand the faith of others and cultures with an endeavor to work together for the common good. It further providedthe youth with interfaith theological education and peacemaking training seminars during school holidays on themes of peace and symbiotic existence of humanity in Nairobi. The IYI during those training and seminars should put as an

agenda shared and divergent theological instructions as a priority to promote effective interfaith relations between Christians and Muslims in the district.

PROCMURA has been on the forefront in organizing Christian and Muslim religious leaders' conferences on peace and development in several parts of the African continent with the aim to enhance peace issues(Okok, O.I., 8.8.2010). Okok, a former employee of PROCMURA, working with Nairobi Peace Initiative at the time of our interview contended that this organization had been building bridges of understanding between Christians and Muslims by providing a platform for dialogue. PROCMURA continues to promote constructive engagement between Christians and Muslims for favorable and peaceful coexistence.

The Head of Islamic Religious Affairs and Co-coordinator of Islamic Preachers of SUPKEM (O.I., 8.9.2010)hinted that his department was occasionally involved in matters of interfaith relations at low levels. As with the other religious organizations explored above, his organization dealt with matters of communal and religious peace, not necessarily getting involved in matters of sequential interfaith dialogue in NCBD. There is need for SUPKEM to creatively engage on matters affecting Christians and Muslims in a systematic way.

5.3.3. Interaction during Christian and Muslim Religious Ceremonies
Christians and Muslims generally strive to uphold the tenets of compassion and charitable. Muslims are aware of the neighborhood concepts and were found to channel their resources for compassionate services to Muslims and Christians residing in the District. Pentecostal Christians are aware of the biblical teaching on charity and compassionate activities. Compassionate action would minimize suspicion and fear among Muslims and Pentecostal Christians. Christianity and Islam motivate believers to care and respect human beings. Interfaith charities wouldensure that available

resources are not channeled to reinforce social evils within Nairobian society and the country at large.

Religious festivals and ceremonies were areas of human social models common to Christians and Muslims. Christian festivals and ceremonies such as Christmas and Easter, among others, have special meaning for their faith. Although religious festivals, ceremonies and liturgies differ in styles according to each denomination, they have one end – communal praise of God. Religious leaders pointed out that sometimes, they invited Muslim friends to their celebrations such as weddings. Pentecostal Christians should actively invite more Muslims to religious celebrations as a way of acknowledging the existence of the other. In so doing, they should develop solid relationships which culminate in interfaith relations. This form of acknowledgement can be termed as inter-human social life. It would imply that Pentecostal Christians and Muslims can mature into inter-relationship, reciprocal love and inter-communication among them. This inter-human social life as a model offers a way forward in enhancing interfaith dialogue between Pentecostal Christians and Muslims. Inter-human social lives and relationship result in harmony between these faiths through participating in various interfaith ceremonies among individuals as they develop their true human nature.

Muslims have various religiouscommunal events and celebrations.Muslim informants residing in informal settlements pointed out that they would invite Christians in their celebrations. Such friendly visits and participation of celebrations marked major events in one's life, including birth of a child, marriage, burial and Islamic religious holidays. Use of celebrations that favor mutual knowledge between Christians and Muslims creates understanding.

5.3.4. Promoting Christian-Muslim Dialogue by Addressing Social Evils

Christians and Muslims jointly address social ills within the society. This is a key issue in inter-human social life. Swinburne (2004:236) notes that there are two classes of social evils: moral evil and natural evil. The moral evil involves intentionalhuman choicesdirected to humanity or environment. Natural evil encompasses natural calamities such as accidents or diseases. Social evils bring about collective pain or suffering resulting from individual choices and interactions. Social evils includereligious intolerance and terrorist activities, among others. Increasing support for inter-religious initiatives in addressing social evils is a valid endeavor in this process. Some informants affirmed that they had witnessed social evils wrought by religious intolerance among religious circles in Nairobi. Pentecostal Christians should invite Muslims in creating structures to fight social evils among people of various faiths, free from intimidation and violence. The GoK fights against al Shabaab militia in Somalia and finds support from Christians and Muslims alike, an act which could have been welcomed with suspicion earlier. The killing of a child through a grenade attack in a church at Isiolo town, though such a heinous act brought Christian and Muslim religious leaders to the burial ceremony and corporately condemned the action. Such joint activities are welcome in the fight against social evils. It is through such joint efforts against social evils that Christians and Muslims will develop an attitude of oneness in matters of religious activities which promote interfaith dialogue.In this regard, the study infers that Muslim clerics and members should be on the forefront in speaking against the social evils wrought forward by Islamic fundamentalism; it only strains Muslim relationship with other faiths.

5.3.5. Promoting Christian-Muslim Dialogue through Political Leadership

Political leadership Christians or Muslims have the capacity to inculcate political and religious tolerance. The study discovered that bridging politics and religion mitigate indecent religious-based intolerance and acrimony towards each other.Politicians and religious leaders should endeavor to seek possible means of enhancing interfaith relations among their electorates in Nairobi North District. Interfaith dialogue should instill shared religious principles and values within Christianity and Islam. Political leadership has the duty to heighten the visibility and broaden the commitment to a culture of peace through interfaith dialogue. It should address and denounce extremism, intolerance, religious discrimination and terrorism perpetrated by their electorates through series of political rallies. In various political rallies, politicians are to strengthen the respect for religious freedom and human rights entrenched in the Constitution of Kenya. Religious freedom encompasses an individual's right to choose faith devoid of intimidation and censorship.

Over 80% of the *sheikhs* and *imams* interviewed concurred that Islam upheld religious values and ideals which serve the *ummah's* common good in solidarity to defend the less fortunate within Islam. Such an activity should be extended to include other faiths. Muslim politicians could use their political prowess to address electorates' justice unconditionally. Politicians should promote equal citizenship of Pentecostal Christians and Muslims in Nairobi and other parts of the country. Inter-boundary Muslim religious affiliations uniting Muslim people should not contradict Kenyan equal citizenship. It is the role of politicians to inspire inclusive interfaith dialogue between Pentecostal Christiansand Muslims. They should propagate interfaith dialogue through education and the media at a wider range while uplifting electorates' human rights. Widened Christian-Muslim dialogue needs to reflect Nairobians' diversity, considering students, young people, religious leaders and various

professional groups in promoting interfaith dialogue. Determined politicians would facilitate initiative and change process towards embracing interfaith dialogue.

5.3.6. Promoting Christian-Muslim Dialogue through Educationand Business Ventures

Most churches run educational centers. Muslim pupils were enrolled in some of these schools. Some informants who owned schools felt that Muslims dictated the type of uniform their pupils should wear inclusive of the *hijab*and trousers for girls. Some Muslim parents threatened to sue in alaw court some school administration for failing to offer their pupils the freedom of wearing religious attire while in school. Such tensions had been reported in some church-owned schools where primary data was collected. Educational institutions should not be used to propagate religious intolerance. Instead, there should be representation of parent association board where both Christians and Muslims are stakeholders. A joint parent association board could run such schools to minimize discrimination associated with school uniform and other religious matters. Learning institutions should allow all religious groups to interact. Pentecostal churches which are financially empowered and capable of coordinating various businesses and schools should use such opportunities to foster interfaith dialogue with Muslims. Education scholarships and related sponsorship could be given indiscriminately both to Muslim and Christian pupils in Christian-led schools. Promoting Christian-Muslim dialogue through Muslim economic empowerment is vital in the progress of interfaith relations. The study established that a number of Muslims were financially stable and owned several businesses in Nairobi. It was apparent that most rental houses in Eastleigh, Pangani, Pumwani and parts of the Central Business District (CBD) belonged to Muslims. It is imperative that in the spirit of interfaith dialogue, Muslims use their financial stability to respond to

Nairobians' financial need.In Eastleigh, the researcher observed that most of the people employed in businesses owned by Muslims are precisely Muslim employees. It would be important if both faiths are given equal job opportunities as a sign of embracing interfaith relations and allow employees to practice their religion. The strengthening and creation of Christian-Muslim bodies which promote interfaith dialogue are important. Such organizations would foster the well-being of both Muslims and Christians indiscriminately.

Wealthy Muslims in Nairobi should seek to empower Nairobians by improving business skills of the employees and others, creating opportunities for income generation. Religious economic empowerment implies enabling of individuals to cater for their basic needs.It facilitates an enablement of religious societies to access, participate in collective development. The Qur'an teaches moderate interest business schemes where people can freely sell their merchandise without extorting money from them. An interest-free microfinance and start-up capital loans would play an important part in income generation which should be extended to other religious bodies, such as Pentecostal Christians. Interfaith microfinance should be supported by Muslims and Pentecostal Christians with a vision of upgrading their financial status through sustainable financial development. This in turn creates room for interfaith relations. Equity and quality for empowerment opportunities should be provided for all – both Muslims and Christians – to eliminate the perception of discrimination.Such equity should be extended to the employment of both the Muslims and Christians in various sectors and religious organization where applicable.

5.3.7. Promoting Christian-Muslim Dialogue through Religious Freedom

Religious freedom serves as a social religious value to strengthen interfaith dialogue. Mvumbi (2006) points out that Muslims practice 10 percent Islamic faith theologically, while 90 percent is basically cultural-social issues practiced with the *ummah*. The study found out that apostatizing from Muslim perspective causes the individual to be secluded from the Muslim *ummah*. Freedom of worship is essential to religious practices and free expression of belief free from related communal religious or personal penalty.

Interfaith dialogue between Pentecostals and Muslims religious freedom and human rights are indivisible. The right to religious freedom applies to individuals and also to religious communities. It includes both the right to practice a religion and the right to share that religion with others. The exercise of this right should have no territorial boundaries. Those who want to convert into Islam or Christianity should be allowed to freely do so. Muslims in dialogue are to live within set religious values as they recognize cultural and religious diversity of other faiths, especially Christians. In so doing, Muslims will be on the frontline to contribute, through dialogue, a discourse of religious freedom and expeditiously foster human rights. Abdul Ali (O.I., 26.02.2011) noted that though religious freedom is spelled out in the Constitutionof Kenya it has not been well applied in some parts of Nairobi.

5.3.8 Fostering of Christian and Muslim Youth Programmes and Projects on Christian-Muslim Dialogue

There is need for the restructuring of religious education and curriculum to include areas of interfaith relations. Educating the youth on the precepts of interfaith dialogue between Christians and Muslims will serve as a tool to foster understanding, overcome stereotypes and prejudice as people net-work in a diverse society. Increased dissemination of interfaith material to local churches and mosques will raise

awareness among the youth. Christians and Muslims youth feel that there is also need for developing religious education which encourages youth to cooperate for the common good of theurban society.

Several of the interviewed religious leaders felt that interfaith dialogue between Pentecostals and Muslims in Nairobi would deepen as members of these faiths positively change their attitudes towards each other. Kassin (2004) argues that attitudes are enduring beliefs or opinions which causepeople to respond positively or negatively towards others. The study embraces the attitude of inclusivism as a means of propagating mission and *da'wa* free from prejudice and exclusivist attitudes.Christians' and Muslims' change of attitude towards each other through education should respond to the concerns of their members living within Nairobi North District, a multi-religious society, particularly on issues of practical aspects of interfaith dialogue.

5.3.9Promoting Christian-Muslim Dialogue through Sound Theology

Half of the members of religious organizations interviewed concurred that there was need to have a clear mandate for interfaith dialogue. This should prioritize the theology and mission of both Christianity and Islam. It was clear from the various informants that dialogue creates an understanding of theology which would result in discussing shared and divergent theological concepts for peaceful coexistence. The study found out that neither Pentecostal Christians nor Muslims were interested in interfaith dialogue as a theological process which responded to divergent issues. In that regard, a clear mandate elaborating the purpose of dialogue should be made to avoid equating dialogue to evangelism or *da'wa* or debate. There is need to apply Biblical principles enlisted in the Apodictic Laws (Ten Commandments) which touches on the sanctity of life, love for neighbors and peace with others, Muslims included.

Clear purpose in dialogue should produce balanced interfaith dialogue. The study noted that interfaith dialogueis often possible at the elite level and less at the grassroots level. It is important that the masses be included in all interfaith dialogue if it is to take root in Nairobian society. The level of education and understanding of the participants should be taken into consideration when promoting interfaith dialogue. Balanced interfaith dialogue leads participants to prepare an inclusive dialogue program through congregationally selected topics which favor dialogue. Religious organizations listed in this study should take the lead in this noble process, accompanied by religious leaders of Christians and Muslims in every part of the district. Religious organizations and religious leaders should bridge the gap and interfaith inadequacies as they serve God and humanity. Balanced interfaith relations

should incorporate the lay people. Christian-Muslim dialogue should logically be simplified such that all the participants are not lost in the process.

Equal partners in status of interfaith dialogue should be embraced by Pentecostal Christians and Muslims.Religious equality in interfaith dialogue is vital in enhancing Christian-Muslim relations. Divergencein religious practices should not raise superiority complexes in interfaith tolerance. People engaged in interfaith dialogue should not subject the faith of others as futile but in respect and equality develop constructive relations. Various religions have their part of the divine and possess human diversity which should be respected as such. People are only subject to the divine plan and can only be inclusivist in their religious deliberation and practice. People in dialogue should cultivate sympathetic, courteous and professional relationships as partners.

Pentecostal Christians and Muslims working as equal partners in dialogue lead participants to be open, honest and committed to developing personal relationships. People engaged in equal-partner dialogue encourage each other to share their religious reflections on spiritual, ethical and practical values of Christianity and Islam devoid of suspicion. Interfaith dialogue partners develop sincere relationships among Pentecostal Christians and Muslims as they respond to various issues affecting their religious life. In order to achieve successful interfaith dialogue, the participants have to take the risk of embracing Christian-Muslim dialogue as they move from their comfort zone as partners.

5.4 Summary and Conclusion

The present chapter has explored various strategies of enhancing Christian-Muslim dialogue in Nairobi North District. It hasanalyzed the role of Christians and Muslims in enhancing interfaith dialogue. A possibility of shared theological concepts and values has been established. Under shared theological concepts and values, the study affirmed the need for religious inclusivism, scripturally supported both from the Bible and the Qur'an. Religious acceptance of others' revelation marks the beginning of interfaith dialogue.

The discussion has given attention promoting Christian-Muslim dialogue through resolving outstanding religious conflicts. Developing conflict resolution mechanismswouldminimize hatred and intolerance as interfaith dialogue takes its course. Political and religious leaders play a key role in responding to religious conflicts. They should promote interfaith relations in all parts of Nairobi. Alongside political and religious leaders are the religious organizations that should prioritize creation of interfaith awareness.

Interfaith forums should address not only shared theological issues but also divergent theological aspects which are overlooked in interfaith dialogue. This will ensure that constructive dialogue is embraced.Divergent theological tensions between Islam and Christianity demonstrate an incompatibility of the two faiths. Embracing interfaith dialogue does not mean denial of the essentials of religious faith or a compromise of core beliefs and practices; it implies being inclusive. The divergent theological aspects of theism cannot be ignored in any interfaith dialogue. Instead, of creating a stumbling block, interfaith dialogue serves as a solution to iron out some misunderstandings between Muslims and Pentecostal Christians in Nairobi.

The chapter has outlined constructive strategies of enhancing Christian-Muslim dialogue. General constructive strategies for enhancing Christian-Muslim dialogue in Nairobi North District have been developed. Such items should mobilize individuals to see the possibility of interfaith relations in Nairobi North District and the county at large.

Finally, the objective of the study intended to establish effective ways of enhancing Christian-Muslim dialogue in respect toPentecostals and Muslims in Nairobi North District. This was based on the premise that enriching theological understanding of Pentecostal Christians with values of inter-faith dialogue is one way of establishing effective ways of Christian-Muslim dialoguein Nairobi North District. The premise was proved to be true because there is dire need to establish various ways which favor interfaith dialogue as discussed in the chapter. The next chapter isasummary, conclusions, recommendations and suggestion for further research.

CHAPTER SIX
SUMMARY, CONCLUSION, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

6.1 Introduction

The study was set out to investigateChristian-Muslim dialogue with particular reference to Pentecostal Christians and Muslims in Nairobi. The study was guided by five main objectives: first, to examine the Biblical and Qur'anic teachings regarding inter-faith dialogue; second,to discuss Christian-Muslim dialogue from a historical perspective; third, to identify and discuss factors that hinder Christian-Muslim dialogue; fourth, to analyze initiatives of religious organization in promoting inter-faith dialogue and five, to establish effective ways of enhancing Christian-Muslim dialogue in Nairobi North District.

The study was accordingly based on the five research premises: first, Biblical and Qur'anic teachings underline tolerance towards people of other faiths and cultures. Second, the history of Christian-Muslim relations has been characterized by tolerance and intolerance. Third, there exists a pre-conceived attitude of mistrust and rivalry between Pentecostal Christians and Muslims in Nairobi. Fourth, the effort of religious organizations to promote inter-faith dialogue between Pentecostal Christians and Muslims is not effective in Nairobi. Finally, enriching theological understanding of Pentecostal Christians with values of inter-faith dialogue is amongstthe effective ways ofestablishing Christian-Muslim dialogue. The research process, data analysis and presentation was guided by the integrated inclusivism conceptual model which is based on shared theological concepts and values, socio-political and economic dialogue, divergent theological concept in dialogue andconstructive Christian-Muslim dialogue. The following section summarizes the main findings of the study.

6.2 Summary of the Main Findings

The study has shown that the Bible and Qur'anaddress matters relating to interfaith dialoguein various ways. It started by reviewing evidence from the Biblical and Qur'anic teachings on the possibility of interfaith dialogue. Such scriptural teachings point to socio-religious, socio-economic as well as leadership and governance values pertinent to Christian-Muslim dialogue. The Qur'an regards previous divine revelation, including the Bible, as authentic documents for spirituality. Such acknowledgement forms a basis to respect religious plurality as a means of developing a social community. In addition, Biblical and Qur'anic teachings on inter-faith dialogue recognizematters of doctrinal divergence. Pentecostal Christians and Muslims need to approach interfaith dialogue and theological interaction more openly in order to overcome undue religious misunderstandings.

The studyalso sought to discuss Christian-Muslim dialogue from a historical perspective. Notably, there is strong evidence that Christianity formed the spiritual and moral values mostly found in Islamic teachings. From its inception, Islam grew in a milieu which permitted interfaith dialogue. This is evidenced by Prophet Muhammed's positive attitude towards interfaith initiative between Christians and Muslims. He gave privileges and protection to Christians under his jurisdiction. He admired Christian piety, love, humility and faith. Upon his death, his successors, the four Rightly Guided Caliphs favored interfaith dialogue, even as they exercised religio-political leadership. For instance, the caliphates of the Umayyad and Abbasid dynastiesapparently showed religious tolerance towards Christians to an extent of recruiting some into security forces and other high leadership profiles. *Jihadist* activities, medieval crusades as well asBritish and French colonialists in Africa,however, adversely affected Christian-Muslimrelationship. Nonetheless, some

contemporary trends in Christian-Muslim encounters in Africa project hope in restoring the fragile relationship among Christians and Muslims.

The discussion further underscored issues underlying Christian-Muslim dialogue in Nairobi North District. Pentecostal Christians and Muslims in Nairobi North District benefit from interfaith relations that transcend accusations and counter-accusations toa unity of basic principles found in religious teachings. This has led to a more meaningful and open discussion in a spirit of love and respect. Pentecostal Christian and Muslim congregations in Nairobi are numerically increasing. This is mostly attributed to evangelism and *da'wa*. Numerical religious growth sometimes comes with challenges, especially religious conflicts. It is, therefore, important for religious leaders, organizations and political leaders to spearhead the spread and acceptance of interfaith dialogue in Nairobi North District. Pentecostal Christians and Muslims should prioritize the agenda of enhancing interfaith dialogue in the district. Acceptance of each other reduces to a greater level, religious exclusivism.

Constructive interfaith dialogue between Pentecostal Christians and Muslims is a significant contribution of this study in terms of filling gaps shown in the literature review. A constructive Christian-Muslim dialogueshould embrace into consideration integrated inclusivism ideals. The latter entail shared theological concepts and values, socio-political and economic dialogue and divergent theological concept.

6.3Conclusions

The study has addressed the quest of Biblical and Qur'anic teachings on interfaith dialogue. Both the Bible and the Qur'anconsiderably teach the need for a concerted effort towards interfaith dialogue. Christian and Musliminformants confirmed that

interfaith dialogue in contemporary society is inevitable in a developing world. The study warns that it is insufficient to read other religious systems in light of one's own theological or reader presupposition. Instead, each faith should be allowed to express its position freely as understood, while the other listens. There is also need to move interfaith dialogue from the corridors of academia to contextual realities of the masses with plain medium of communication.

The study also examined the historical perspective of Christian-Muslim dialogue. The discussion revisited historical accounts and confirmed that Prophet Muhammed and Rightly Guided Caliphs exhibited considerable religious tolerance. Subsequent Muslim leaderships such asthe Umayyad and Abbasid dynasties treaded on the vision of interfaith relationship. Towards the end of theAbbasids' reign, the relationship between Muslims and Christians weakened. The rise of colonialism in Africa saw the relationship strain further. Islamic *jihads*and medieval crusades over the years served to compoundthe very relationship. Even though medieval crusades introduced scholarship, commerce, civilization, intellectual awakening and liturgical development,it adversely affected Christian-Muslim relations. Albeit their religious purity, *jihads* and medieval crusades, left some negative scars on interfaith dialogue. Today, we face another form of Islamic radicalism in most of African countries which stretches the tension between Christians and Muslims.

Thereare embedded contentious issues relating to Christian-Muslim dialogue in Nairobi North District.It underscores the role of Christian and Muslim faiths in propagating interfaith relations. This spells the urgency to create an atmosphere of interfaith relations. Some conflicts between Pentecostal Christians and Muslims have been reported. Need arises to arrest such situations for effective relationships. Interfaith dialogue will respond to various challenges affecting Christians and

Muslims in Nairobi North District. Through well-developed mechanisms of responding to economic challenges, interfaith dialogue would attract Nairobi residents who appear not keen on interfaith forums.

Christian-Muslim dialogue in Nairobi North District can best be enhanced by appropriate strategies. The study underscored that religious leaders, political leaders and organizations are critical organs in developing effective Christian-Muslim dialogue. Christian-Muslim dialogue can be promoted by first, resolving outstanding perceived religious conflicts. This would assist Christians and Muslims to develop conflict resolution mechanismsand minimize intolerance. Through interfaith forums, shared and divergent theological issues and theological aspect should be objectively discussed torealize constructive dialogue.There is need to embrace interfaith dialogue not as a compromise of major doctrines but as a meansto being inclusive. It is through interfaith dialogue that solutions can be found for effectivedialogue between Pentecostal Christians and Muslims in Nairobi North District. The next discussion offers recommendationsbased on the main study findings.

6.4Recommendations of the Study

Various issues have emerged from our foregoing discussion with envisaged improved Christian-Muslim dialogue in Nairobi North District.Efforts must be sustained to raise awareness on how to build constructive strategies of enhancing Christian-Muslim dialogue. The following are the specific areas of concern.

6.4.1 Biblical and Qur'anic Teachings on Christian-Muslim Dialogue

a) Promoting Christian-Muslim Dialogue through Biblical Teachings

Pentecostal Christians are urged by the Bible to provide peace to all people irrespective of their religious orientation.Biblical peace means soundness, health, prosperity, well-being and good relations to both human and God. Pentecostal Christians should provide Biblical peace to Muslims which include untroubled tranquility, devoid of war, schism, fear, hatred, anger and malice. They should desist from teachings whichpromote discord, hurt feelings, unforgiveness, selfish ambition and acts of intolerance which disrupt social peace. Based on Biblical ideals of socio-religious peace, Pentecostal Christiansare duty-bound to cultivate peace with Muslims.

Pentecostal Christians ought to develop a Social Religious **Peacebuilding (SRP) process which entails**activities and mechanisms that favor interfaith dialogue and constructive means of resolving indifferences. Pentecostal Christians should use education as an approach to fostering reconciliation, conflict resolution mechanism, transformation and sustainable peaceful relationships among themselves and with Muslims.

Socio-holiness needs to be embraced as a Biblical principle meant to strengthen interfaith dialogue between Pentecostal Christians and Muslims. Socio-holiness leads Pentecostal Christians to read the Bible contextually and engage the principalities and powers of racism, poverty, nationalism, ethnocentrism and systemic religious intolerance. Pentecostal Christiansought to live a life of socio-holiness realized and extended through societal life in an interfaith spirit. Socio-holiness shall overcome individualism,structural realities of power relations, domination, greed, intolerance and violence.

Pentecostal Christians should embrace r**eligious inclusivism** which underlines the work of Christ as salvific in nature. However, other religions experience salvation based on the response to the general revelation and proportional light given to them. Inclusivism as a theological concept finds scriptural support in Christianity and Islamic faiths.

b) PromotingChristian-MuslimDialogue through Qur'anic Teachings

The Qur'an urges Muslims to offer human respect as a principle which supports Christian-Muslim dialogue. This implies a condition of honor, kindness, obedience and tolerance towards Pentecostal Christians. It is the responsibility of each individual Muslim to treat all of Allah's creation with respect, honor and dignity.Muslims have a duty to honor and obey God as one respects the honor, reputation and privacy of others.

Qur'anic teaching views compassion and love as basic principles or ethical values for advocating Islamic socio-religious valuesoftolerance, forgiveness and humility.Compassionate concern among Muslims should be expressed to those who are downtrodden, wronged and less fortunate.This is through the principles of

courtesy, morality, uprightness, justice, fair-play, honesty and dignity indiscriminately.

Muslims' constructive peaceful interfaith dialogue is not only permitted butalso commendable. Deliberate acknowledgement of Qur'anic teaching on peace is the best way to avoid mistrust and overcome indifferences with Pentecostal Christians.The methodology of dialogue is also explained in the Qur'an. Peace is stipulated in Qur'an for Muslims as an indispensable means for dialoguing with People of the Book that is Christians.

6.4.2 Promoting Christian-Muslim Dialogue from a Historical Perspective

Interfaith dialogue should be conducted without re-visiting early atrocities Christians or Muslims committed against each other. *Jihads* or medieval crusades were not justified and interfaith dialogue should desist from visiting such eras in defining each other. Pentecostal Christians and Muslims have an obligation to positively get involved in overcoming legacies of injustice in dealing with each other today.

6.4.3 Promoting Christian-Muslim Dialogue through Overcoming Interfaith Hindrances

Muslims and Christians should develop working relationships with each other as explained in the Qur'an and Bible. This should include charity, visitation, invitation for dinner in homes and sharing free time.

Divergent theological interpretations of concepts such as Trinity and monotheism are sometimes used out of context to support religious intolerance.There is need to establish a planned study of each other's religion to avoid stagnation of interfaith relations at superficial level of generalizations. Attempt should be more to respond to various theological stalemates through interfaith dialogue.

Pentecostal Christian and Muslim apologists should refrain from attacking the reliability of each other's doctrines as fake and unreliable. Pentecostal Christians and Muslims should overcome time-worn, dismissive arguments against each other in dialogue. Instead, eachdivide needs to present its kerygma in unclouded form. Pentecostal Christians relating to Muslims should adapt a language, attitude and form that respects and suits.

6.4.4 Promoting Interfaith Dialogue in Nairobi North through Religious Organizations, Religious and Political Leaders

Pentecostal Christians should apply Biblical approach of leadership which is accommodative, reflecting the prevailing cultural diversity and religious plurality of Nairobians. Accommodative church leadership and governance should reduce schism among Pentecostal churches and Muslims.

Religious organizations should promote objective interfaith dialogues, especially communal peace and other developmental issues. In various forums, these organizations should address shared and divergent theological concepts and values, as well associo–political and economic realitiesamong Christians and Muslims to enhance dialogue.

Political leadership should promoteChristian-Muslim dialogueas a key agenda and offeropportunities for bridging politics and religious tolerance. Political leaders have the duty to heighten the visibility and broaden the commitment to a culture of peace through interfaith dialogue. Political leadership should address and denounce extremism, intolerance, religious discrimination and terrorism perpetrated by their electorates.They should also promote justice grounded on religious faith which

ministers to the needs of the oppressed and marginalized, irrespective of their religious identity.

Conferences for religious leader are integral in fostering Christian-Muslim dialogue. Pentecostal ministers and *imams/sheikhs* should organize interfaith conferences to individually champion interfaith dialogue.

6.4.5 Integrated Inclusivism Ways of Enhancing Christian-Muslim Dialogue in Nairobi North District

Pentecostal Christian**s** andMuslims have to communally address social evils which thwart peaceful co-existence. Embracing peace will enhance tolerance, respect and co-operation among diverse religious constituencies. Promoting spiritual values, shared religious traditions, and appreciation of religious teachings shall support interfaith dialogue.

Socio-holiness finds Biblical and Qur'anic support in the process of interfaith dialogue. Pentecostal Christians and Muslims ought to embrace socio-holiness as a way to overcome the spread of racism, poverty and religious intolerance.

Intellectual dialogue should move a step further into relational dialogue.Intellectual material which encourages interfaith relations should be given to people through donations and various seminars held to substantiate the need for interfaith relations. Intellectual dialogue should be so simplified that each member of these faiths can easily grasp the material with limited difficulties.

Pentecostal Christians and Muslims should underline societal-humanitarian actions. Suchinclude love, compassion, friendship, mercy and pity for a suffering world through interfaith dialogue.

Youthful Christians and Muslims should be theologically trained to propagate interfaith dialogue. Religious leaders should addresssocial evils in the community. Such evils adverselyimpact on interfaith dialogue. Pentecostal and Muslim Religious leaders have incredible influence over their members.

Equal partnership in status of interfaith dialogue should be embraced by Muslims and Pentecostal Christians.Religious equality in interfaith relations is vital in enhancing Christian-Muslim dialogue. Pentecostal Christians and Muslims working as equal partners in dialogue lead participants to be open, honest and committed to developing personal relationships.

6.5 Suggestion for Further Studies

In the process of the study certain pertinent issues were noted which require further studies. The noted issues could not be addressed because they were outside the specific objectives of this study. These include:

1. Research on wider interfaith "trialogue" among the Evangelicals, Pentecostals and Muslims.

2. Evaluating the impact of Chrislam on interfaith dialogue in East Africa.

3. Role of presidential and parliamentary elections in recent conflicts between Christians and Muslims in East Africa.

4. Relationship between the presence of the Kenya Defense Forces in Somalia and the current wave of self-proclaimed Muslims attacks on churches in Kenya.

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D. LIST OF INFORMANTS

The following is a list of oral informants interviewed within the course of the study. It excludes the names of informants who sought anonymity.

I. List of Informants– Church Leaders/Pastors/Reverends and Church Comittees and Location

Names	Gender	Denomination Affiliation and Location	Dates of Interview
Agalo, R.	M	Good News Center Church - Kamuthi	20-10-2010
Agnes N.- women leader	F	Redeemed Gospel Church-NCBD	7-3-2010
Akou, M.	M	Philadelphia Faith Ministries- Mathare area 1	15-12-2010
Angaya , J. E.	M	East Africa Pentecostal Church – Mathare Area 1	16-3-2011
Aringo , M.	M	East Africa Pentecostal Church-Kasarani	20-5-2010
Bosire , A. -choir master	F	Redeemed Gospel Church-NCBD	7-3-2010
Chebet , A. – Women Chairlady	F	East Africa Pentecostal Church-Pumwani	15-11-10
Chokera, R. K.	F	United Church Ministries of East Africa – Ngala West	15-11-2011
Dama, O.	M	Church on the Rock-Njathaine	5-3-2012
Gachugu, D. - Elder	F	Redeemed Gospel Church-NCBD	7-3-2010
Gachuri, J.	M	World Restoration Centre- Kiwanja	30-3-2010
Gesare , M.	F	New Revelation Church-Roy Sambu	15-10-2010
Gichuru , J.	M	Pentecostal Free Church –Githurai 44	12-10-2011
Gikunda , P. K. - Senior Usher	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Gitau, Peter	M	Redeemed Gospel Church – Pumwani	12-10-2011
Githu , E. N.	M	Calvary Chapel- Gikomba	15-10-2010
Gitonga, D.	M	East Africa Pentecostal Church-Gikomba	16-5-2010
Hayimba , J. V. deaconess	F	CHRISCO- NCBD	07-3-2010
Igoki , J.	F	Maximum Miracle Center- Huruma	17-1-2011
Ikiara , S.	F	Deliverance Church-Njathaine	6-3-2010
Inkosi , J.– Church treasurer	F	Vision Evangelistic Ministries - Korogocho	15-11-2010
Kabacha, E.	M	Pentecostal Free Church-Mwiki	6-3-2011
Kagiri , M.	M	Jesus Evangelistic Ministries- Korogocho	12.12.2011
Kagiri , S. - elder	M	CHRISCO- NCBD	07-3-2010
Kamau , A.	M	New Life Gospel Church-Nyayo	2-10-2010
Kamau, J.	M	Jesus Evangelistic Ministries – Kahawa West	15-6-2011
Kamundi, A. M.	M	Miracle Maximum Ministries -Pangani	16-11-2010
Karala , J.	M	Evangelical Presbyterian Church-Mathare 4 A	3-3-2011
Karanja , E. – mission department	M	Redeemed Gospel Church-NCBD	7-3-2010
Karanja, J. W.- church treasurer	M	Redeemed Gospel Church-NCBD	7-3-2010
Karanja, N.- evangelist	M	Vision Evangelistic Ministries -	15-11-2010

		Korogocho	
Kariithi , S.	M	New Way Church of God-Githurai 44	15-10-2010
Kariuki , J. - Men's Fellowship Chairman	M	East Africa Pentecostal Church-Pumwani	15-11-2010
Kariuki , J.	M	Free Pentecostal Fellowship in Kenya-Eastleigh North	03-01-2010
Kariuki , W.	M	Deliverance Church –Baba Ndogo	3-3-2011
Kariuki, C.	M	Philadelphia Faith Ministries-Kariobangi North	12-11-2011
Kariuki, D.	M	Deliverance Church -Ruaraka	15-4-2011
Kariuki, J. - Men's Fellowship Chairman	M	East Africa Pentecostal Church-Pumwani	15-11-2010
Kariuki, M. N. - Sunday School Teacher	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Kawira , C.	F	Pentecostal Free Church- Kiwanja	2-10-2010
Khayimba, R. - assistant pastor	M	CHRISCO- NCBD	07-3-2010
Kiara, R.	F	New Way Church of God- Kongo Soweto	6-3-2010
Kigorwe, M.- Assistant Pastor	M	East Africa Pentecostal Church-Pumwani	15-11-2010
Kimani , D.– Youth Leaders	M	Deliverance Church - Pumwani	01-03-2010
Kimani, J.	F	Maximum Miracle Center -Majengo	12-10-2011
Kimani, M.- Assistant pastor	M	New Revelation Worship Center - Mathare	14-2-2010
Kinanu , N. church member	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Kinuthia, J.– Pastor	M	Deliverance Church - Pumwani	01-03-2010
Kinuthia , J.	M	Deliverance Church -Njathaine	03-01-10
Kinyajui, S. – Youth Leader	M	Jesus Evangelistic Ministries - Mathare	01-08-2010
Kinyamu, R.	F	East Africa Pentecostal Church-Pumwani	4-4-2012
Kiragu , J. - Elder	M	Redeemed Gospel Church-NCBD	7-3-2010
Kiragu, H.	M	Pentecostal Free Church-Githurai 44	16-2-2011
Kiragu, M.	M	Redeemed Gospel Church -Zimamani	14-10-2010
Kithinji , L.	M	Deliverance Church- Zimamani	18-5-2010
Kitivui , J. K.– Church treasurer	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Kitolo , A.	M	Free Pentecostal Fellowship –Baba Ndogo	2-10-2010
Kiunga, P.	M	Deliverance Church-Uhuru	15-11-2010
Koine , S.	M	Jubilee Christian Center -Ngala	29-11-2010
Kondu , J. M.	M	True Doctrine Church of God- Kahawa West Jua	15-10-2011
Koome , S. M.	F	Loyal Priesthood Ministries-Mathare North	29-11-2010
Macharia , J.	M	House of Grace Ministries- Kiamaiko	12-10-2011
Macharia , S.K.	M	Deliverance Church-Kasarani	15-10-2010
Macharia , W. - men fellowship leader	M	Redeemed Gospel Church-NCBD	7-3-2010
Magaju, C. K.	M	Maximum Miracle Center - Kahawa West Jua	15-10-2010
Maina, M.	M	Redeemed Gospel Church –Roy Sambu	14-5-2010

Maina,V. - church member	M	East Africa Pentecostal Church-Pumwani	15-11-2010
Maingi , S.	M	Deliverance Church -Kasarani	19-11-2010
Makobe, S. - treasurer	M	Free Pentecostal Church- Eastleigh	07-3- 2010
Makori, T.O.	M	Deliverance Church- Kongo Soweto	15-10-2010
Makori, J.	M	Free Pentecostal Fellowship in Kenya-Githurai 45	15-10-2010
Maluki , Z. K.	M	East Africa Pentecostal Church-Ziwani	17-11-2010
Maluki , M. - Church Committee	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Mawira, S. - Treasurer	M	My Shepherd Worship: Kasarani	25-4-2010
Mburu, K. M.	M	Here I am Lord (HIALEM) - Karioko	18-5-2010
Mnyika, J. N.	M	Pentecostal Evangelistic for Africa-Kasarani	15-10-2011
Mocha, T. - Senior Usher	M	New Revelation Worship Center - Mathare	14-2-2010
Modigisi, N. - Secretary	M	New Revelation Worship Center - Mathare	14-2-2010
Mogecha , P. - Pastor	M	Christian Community Church-Korogocho	21-2-2010
Mogucha , P. - Senior Pastor	M	New Revelation Worship Center - Mathare	14-2-2010
Moguche, I.	M	New Revelation worship Center –Kongo Soweto	18-1-2012
Moraa, N. - Youth Chairperson	F	East Africa Pentecostal Church-Pumwani	15-11-2011
Mosoba , S.	M	Goodnews Center-Roy Sambu	16-6-2011
Mosoba, M.	M	Philadelphia Faith Ministries-Mathare	16-6-2011
Motari , J.	M	Jesus Evangelistic Ministries	19-7-2011
Motari , V. - Treasurer	M	New Revelation Worship Center - Mathare	14-2-2010
Moturia, D. W.	F	Pentecostal Free Church-Kariobangi	15-1-2011
Mputhia, J. – Assistant Pastor	M	My Shepherd Worship: Kasarani	25-4-2010
Muchina, B. – Youth Leader	M	My Shepherd Worship: Kasarani	25-4-2010
Muchiri , P.	M	Pentecostal Free Church- Pangani	15-10-2010
Muchiri, J.	M	Covenant Assemblies of God-Pangani	15-10-2010
Muema , J.	M	Jesus Evangelistic Ministries -Majengo	16-5-2011
Mugaisi, L. - Deaconess	F	CHRISCO- NCBD	07-3-2010
Mugesha, J. – Secretary	M	Free Pentecostal Church- Eastleigh	07-3- 2010
Mugure , J.	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Mugure, J. M. - Church Committee	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Muhoro, A. - Women Secretary	F	Redeemed Gospel Church-NCBD	7-3-2010
Muigai , S.	M	Redeemed Gospel Church-Githurai 45	20-10-2010
Muma, E. N. – Choir Master	F	East Africa Pentecostal Church-Pumwani	17-8-2011
Mumbi C. - Youth Chairperson	F	Redeemed Gospel Church-NCBD	7-3-2010
Mundia, M.	M	Deliverance Church- Baba Ndogo	14-4-2011
Mungai, B.	M	New Revelation Church- Shauri Mwoyo	5-3-2012
Mungai, I. K.	M	Life Eternal Development Church-	16-11-2010

		Gitathuru	
Muriira, M.	M	New Way Church of God- Kasarani	15-10-2010
Murimi, M. – Evangelist	M	East Africa Pentecostal Church-Pumwani	15-11-2010
Muru, R. –Deaconess	F	CHRISCO- NCBD	07-3-2010
Musila, J. M.	M	New Life Mission Church –Githurai 44	20-7-2010
Musili, J.	F	Deliverance Church – Eastleigh North	5-4-2012
Musili, J. K.	F	New Way Church of God- Mathare 4 A	30-1-212
Mutahi , S.	M	Maximum Miracle Center-Pangani	30-1-212
Mutevu , J. – Elder	M	Christian Community Church-Korogocho	21-2-2010
Muthama , J. - Pastor	M	Jesus Evangelistic Ministries - Mathare	01-08-2010
Muthoni , G.	F	Free Pentecostal Fellowship of Kenya-Githurai 44	16-5-2011
Mutinda , J.	M	Christian Community Church -Gikomba	5-2-2011
Mutinda , L.	F	Pentecostal Free Church - Kiwanja	12-11-2011
Mutua , A. M. - Elder	M	East Africa Pentecostal Church-Pumwani	15-11-2010
Mutua, J.A.	M	Pentecostal Free Church- Soweto	12-12-20109
Mutua, A.	F	Restoration Victory Center of Kenya-Kiamaiko	15-10-2010
Mutua, B.	M	Christian Community Church-Roy Sambu	12-10-2011
Mutua, D.	M	Pentecostal Free Church-Kiwanja	12-10-.2011
Mutugi, D.	M	Hope Restoration Ministries-Kamuthi	16-1-2011
Mutuku , S.	M	Vision Evangelistic Ministries -Mwiki	16-12-2011
Mutuma , J.	M	Maximum Miracle Center-Ziwani	15-6-2011
Mutwiri , M.	M	Christian Community Church-Kiwanja	20-5-2010
Mwai, P.	M	Jesus Winner – Roy Sambu	4-4-2012
Mwangi, D. - Assistant Pastor	M	Redeemed Gospel Church-Nairobi City	7-3-2010
Mwangi , G.	M	Redeemed Gospel Church-Githurai 44	16-5-2011
Mwangi , G. – Elder	M	Vision Evangelistic Ministries -Korogocho	15-11-2010
Mwangi, J. M.	M	Grace Presbyterian Church- Mwiki	16-5-2011
Mwangi, B.N.	M	Gospel Evangelistic Churches of Kenya-Gitathuru	5-3-2012
Mwangi, C.	F	Christian Community Church-Mathare North	12-10-2011
Mwaniki, A.–Youth secretary	M	Redeemed Gospel Church-NCBD	7-3-2010
Mwanzia, A. - Choirmaster	F	Jesus Evangelistic Ministries- Mathare	01-08-2010
Mwanzia, R.	F	Jesus Evangelistic Ministries – Kahawa West	6-3-2010
Mwari , A.– Women's Chairlady	F	Christian Community Church-Korogocho	21-2-2010
Mwenda, J. - Youth Leader	M	Christian Community Church-Korogocho	21-2-2010
Mwenda, J. - Youth Leader	M	Christian Community Church-Korogocho	21-2-2010
Mwende , J.	F	Redeemed Gospel Church - Huruma	15-12-2010
Mwikali , L.	F	Maximum Miracle Center -Kiamaiko	18-5-2010
Mwiti, J.Committee	M	My Shepherd Worship: Kasarani	25-4-2010
Mwiti, L. - Assistant Pastor	M	Jesus Evangelistic Ministries - Mathare	01-08-2010
Mwiti , L.	F	Vision Evangelistic Ministries- Kimathi	28-5-2010
Mwiti- , P.- Senior Pastor	M	Redeemed Gospel Church -NCBD	7-3-2010

Mwiti , S.	M	Redeemed Gospel Church-Kariaobangi	15-12-2010
Mwiti, J. - Committee	M	My Shepherd Worship: Kasarani	25-4-2010
Mwiti, J.	F	Redeemed Gospel Church-Kasarani	5-2-2010
Mwongeli , S.	F	Jesus Evangelistic Ministries-Baba Ndogo	5-11-2010
Mwongera, M.	M	Fasting Evangelism Church-Mwiki	

Nd'ungu , D. - Sunday School Teacher	F	Jesus Evangelistic Ministries - Mathare	01-08-2010
Ndegwa, I. W. -Church Committee	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Nderitu , S.– Women Chairlady	F	Vision Evangelistic Ministries -Korogocho	15-11-2010
Nduku, D.	F	Redeemed Gospel Church-Roy Sambu	15-10-2011
Ng'ang'a, C. - Elder	M	Redeemed Gospel Church-Nairobi City	7-3-2010
Ng'ang'a, K.- Evangelist	M	Vision Evangelistic Ministries -Korogocho	15-11-2010
Ng'ang'a, H.	F	East Africa Pentecostal Church-Kasarani	14-5-2010
Ng'enoh, Z.	M	CHRISCO Church -NCBD	17-11-2010
Ngamau, C. - Deaconess	F	CHRISCO- NCBD	07-3-2010
Ngare , P.	M	Gospel Evangelistic Church of Kenya-Mathare 4A	16-9-2010
Ngenoh , Z.	M	CHRISCO Church -NCBD	17-11-2010
Ngugi, C.	F	Gospel Evangelistic Church of Kenya - Kasarani	12-10-2010
Njenga, P.K.	M	Bread of Life Healing and deliverance Church Int.-Shauri Mwoyo	15-11-2010
Njeri , A.– Women's Chairlady	F	New Revelation Worship Center - Mathare	14-2-2010
Njeri , M.	F	Power Explosive Ministries- Utalii	18-5-2010
Njeru, J.	M	Jesus Evangelistic Ministry –NCBD , River Road	15-6-2011
Njogu , H.	F	East Africa Pentecostal Church-Pumwani	15-11-2010
Njoroge, S.M. - Senior pastor	M	East Africa Pentecostal Church-Pumwani	15-11-2010
Njoroge, T. - Assistant Pastor	M	Deliverance Church - Pumwani	1-03-2010
Njoroge, P.M.	M	Pentecostal Evangelistic for Africa – Eastleigh North	15-10-2010
Njuguna , W. A.	M	Restoration Victory Center -Kasarani	6-3-2011
Nkirote, A. - Women Leader	F	Redeemed Gospel Church-NCBD	7-3-2010
Nyaguthie , L.	F	United Church Ministries of East Africa-Gitathuru	15-10-2010
Nyakea, J.– youth leader	M	Free Pentecostal Church- Eastleigh	07-3- 2010
Nyakwaka , D. O.	M	Free Pentecostal Fellowship in Kenya-Mlango Kubwa	15-10-2010
Nyambura, J.	F	Christian Community Church -Kiamaiko	5-2-2012
Nyamweya, A. - Elder	M	New Revelation Worship Center – Mathare	14-2-2010
Nyamweya, J. - Secretary	M	Christian Community Church-Korogocho	21-2-2010
Nyamweya, R.	F	Goodnews Center-Githurai 45	14-5-2010
Nyandoro, J.	M	Christian Community Church-Njathaine	12-10-2010
Obonyo , J.	M	World Evangelistic Ministries- Pumwani	12-10-2010
Obonyo , T.	M	Pentecostal Fellowship Church-Ngala	5-11-2010
Obote, M.	M	Vision Evangelistic Ministries – Roy Sambu	6-8-2011
Ochuri, C. B.	M	Free Pentecostal Fellowship of Kenya-	15-10-2011

		Ngala	
Osano, L. - Youth Leader	M	New Revelation Worship Center - Mathare	14-2-2010
Odhiambo, L.	M	Royal Priesthood Church-Nyayo North	16-5-2010

Oduor, E. - Committee Member	M	East Africa Pentecostal Church-Pumwani	6-8-2011
Oduori, M.	M	Philadelphia Faith Ministries-Ziwani	6-8-2011
Ogaro , B.	M	Nairobi Pentecostal Church - Huruma	12-10-2011
Ogeto, J. N. Deaconess	F	CHRISCO- NCBD	07-3-2010
Ogeto, V. S. - Senior Pastor	M	CHRISCO- NCBD	7-3-2010
Okenda, R. - Sunday School Teacher	F	New Revelation Worship Center - Mathare	14-2-2010
Omayio , E.	F	Deliverance Church-Baba Ndogo	16.11.2010
Ominde, N.	M	Christian Community Church-Ngala	15-2-2012
Omondi, J.	M	Restoration Victory Center of Kenya-Kariako	5-2-2010
Onyanche, E. - Deaconess	F	New Revelation Worship Center - Mathare	14-2-2010
Onyango, F.	M	Redeemed Gospel Church -Majengo	15-12-2010
Onyanyancha, S. – Men Fellowship Chairman	M	Free Pentecostal Church- Eastleigh	07-3- 2010
Onyasho , J.– Choir Master	M	New Revelation Worship Center - Mathare	14-2-2010
Orangi , J.	F	Nairobi Pentecostal Church-Uhuru	15-6-2011
Orenge , B.	M	New Revelation Church- EastLeigh North	12-10-2011
Orungi , D. - Men's fellowship Chairman	M	New Revelation Worship Center - Mathare	14-2-2010
Osano,L.- Youth Leader	M	New Revelation Worship Center - Mathare	14-2-2010
Osanya, H.	M	Pentecostal Free Church-Ngara	16-2-2011
Osata , P. - chairman	M	Vision evangelistic ministries -Korogocho	11-11-2011
Osoro , E.	M	Pentecostal Free Church- Kongo Soweto	6-3-2011
Owino , J.	M	Pentecostal Free Church	15-10-2010
Owino, P. P. A.	M	Deliverance Church – Mlango Kubwa	17-11-2010
Safari , S.	M	Victory Centre Ministries- Gardens	14-5-2010
Safari, R. K.	M	Nairobi Pentecostal Church- NCBD	20-10-2010
Sambuki , L.	M	Power Explosive Ministries- Utalii	30-5-2010
Sambuki , S.	M	Pentecostal Free Church –Roy Sambu	16-12-2011
Sumbi, S. - Deacon		CHRISCO- NCBD	07-3-2010
Thiongo, M. - head of praise and worship	M	CHRISCO- NCBD	07-3-2010
Tho'ngo, J.Deaconess	F	CHRISCO- NCBD	07-3-2010
Thuo, L. - Senior Pastor	M	Vision Evangelistic Ministries -Korogocho	15-11-2010
Thuo, P. K.	M	Pentecostal churches of East Africa-Githurai 44	16-5-2010
Uchay , P. J.	F	Evangelical Brethren –Eastleigh North	15-10-2010
Wafula , J.	M	Jesus Evangelistic Ministries	19-10-2010
Wainaina, A. N.	M	Restoration Victory Center -Kasarani	6-3-2011
Wairimu N. –	F	Redeemed Gospel Church-NCBD	7-3-2010
Wakibia, A.	F	Pentecostal Free Church- Eastleigh South	15-6-2011

Wambui, A.	F	Redeemed Gospel Church –Mathare 4 A	14-10-2010
Wambui, R.	F	Vision Evangelistic Ministries – Ngala East	15-3-2011
Wanderi , J. W.	F	Maximum Miracle Center –Mlango Kubwa	17-1-2011
Wandia , E.	F	Jesus is Alive Ministries -Uhuru	20-11-2011
wang'ombe, V. W. - Elder	F	Redeemed Gospel Church-NCBD	7-3-2010
Wangui , J.	F	Vision Evangelistic Ministries-Shauri Mwoyo	12-1-2011
Wanja , M.	F	Pentecostal Free Church-Kariobangi	15-10-2010
Wanjiru , S.	F	Vision Evangelistic Ministries-Kongo Soweto	6-3-2010
Wanjiru , M. N. - chairlady	F	Deliverance Church - Pumwani	01-03-2010
Wanjiru , S.	F	Vision Evangelistic Ministries-Kongo Soweto	6-3-2010
Wanjiru, A.	F	New Revelation Church – Kongo Soweto	3-3-2011
Wanyama , S.	M	Reconcilers Church - mwiki	3-3-2011
Wanyanyi, J.	M	Christian Community Church-Kariokor	12-12-2010
Wanyonyi, E.	M	Redeemed Gospel Church-Mwiki	15-10-2011
Watiri , J. - Women Leader	F	Jesus Evangelistic Ministries - Mathare	01-08-2010
Waweru , J.	M	Redeemed Gospel Church –Kahawa West	6-2-2010

II: Religious Organizations Leaders

Ndengerio, The Officer of AACC, 5.5.2010
Ali,Mustafa Director and Secretary Generalof World Conference of Religions   for Peace (WCRP)/ Religions for Peace. 8.03.2010
Mutiso,Wellington, General Secretary of EAK. 8.03.2010
Okok, PROCMURA. 8.8.2010

III. Imams/Sheikhs, Committee Members, Lay Members (Believers)

Names	Gender	Mosque Affiliation and Location	Dates of Interview
Aafiya , J. -Sheikh	M	Rehma *Masjid*-Kasarani	16-1-2012
Abbas, M. – Member	M	Muthurwa mosque- Muthurwa	6-4-2010
Abdala , M. - Member	M	Muthurwa Mosque-Muthurwa Area	16-1-2011
Abdallah , H. -Believer	F	Parklands- Parklands area	23-10-2010
Abdi , A. - Sheikh	M	Upanga Mosque- Karioko	12-12-2010
Abdi , A. D. -Member	M	Muthurwa	27-01-2012
Abdi , I.- Member	M	Muthurwa Mosque- Muthurwa	6-5-2010
Abdifatal , H. -Sheikh	M	Riverside Tawaq Mosque- Kiamaiko	16-1-2012
Abdul , A. -Member	M	Ladhis- NCBD	4-1-2011
Abdullah, J. – Sheikh	M	Gitathuru Mosque- Korogocho	16-8-2010
Abubakar, M. -Member	M	Jamia - NCBD	12-3-2012
Adan , A. -Member	M	Ladhis- NCBD	4-1-2011
Adan , E. -Member	M	Upanga Mosque- Karioko	31-1-2012
Ahmed, A. -Member	M	Huruma Mosque- Huruma	15.1.2012
Ahmed , O. - Imam	M	Parklands Mosque- parklands	18-1-2010

Ahmmad , H. - Member	M	Riverside Tawaq Mosque-Kiamaiko	12-10-2010
Akou, M.- Sheikh	M	Rehma masjid - Kasarani	15-11-2011
Ali , A.- Imam	M	Imtiaz- NCBD	15-04-2010
Ali , A.–Member	M	Muthurwa - Muthurwa Area	26-2-2011
Ali , A.- Sheikh	M	Pumwani Rayadha	6-2-2010
Ali , A. -Member	M	Huruma Mosque- Huruma	16-1-2012
Ali , A. - Sheikh	M	Kariaoko Mosque- Karioko area	7-6-2010
Ali A. Dayo -Member	M	Eastleigh Mosque-section 2	17-10-2010
Ali, M. -Member	M	Muthurwa mosque- Muthurwa	12-10-2010
Almin, F. - Shiekh	M	Muthurwa- NCBD	6-2-2010
Arale, M.–Believer	F	Jamia Mosque - NCBD	12-3-2012
Doti , A.– Member	M	Muthurwa mosque- Muthurwa	27-1-2012
Elmoi-, H. - Sheikh	M	Riverside Tawaq Mosque-Kiamaiko	5-3-2012
Galgalo , G. -Member	M	Upanga Mosque- Karioko	4-1-2011
Golicha, A. - Sheikh	M	Almin Mosque	16-03-2010
Gryo, M. M.- Imam	M	Almin	16-3-2010
Haroun, A. - Madrassa Teacher	M	Pangani - Pangani	12-10-2010
Hasan , A. - Sheikh	M	Daru Mosque – Baba ndogo	18-1-2011
Hasan , I. -Sheikh	M	Parkroad mosque- Parkroad	14-2-2010
Hassan , A. - Imam	M	Muthurwa Mosque- Muthurwa a	6-3-2010
Husein , A.- Sheikh	M	Shahabi mosque-Eastleigh	15-04-2010
Husein , I. – Sheikh	M	Muthurwa Mosque - Muthurwa	14-3-2011
Hussein , H. –believer	F	Parklands Mosque- Parklands	23-10-2010
Jafar , A.- Sheikh	M	Rehma masjid - Kasarani	15-4-2010
Juma , A. - Sheikh	M	Jamia Mosque - NCBD	6-12-2010
Juma , H. - Member	M	Parkroad Mosque- Parkroad	16-1-2012
Juma, M. - Sheikh	M	Muthurwa Mosque-Muthurwa	6-3-2010
Kadiri, A.-Sheikh	M	Mathare Ui Nur Mosque-Mathare 4 B	6-.03-2010
Kariuki , H. - Believer	M	Muthurwa	14-1-2011
Kassim , M. - Member	M	Muthurwa mosque- Muthurwa	6-2-2010
Maalim, A. - Sheikh	M	Pangani – Pangani	15-10-2010
Majid, M. –Sheikh	M	Pumwani Raidha- Pumwani	15-2-2011
Mohamed , A.–Sheikh	M	Rehma *masjid* - Kasarani	16-1-2012
Mohamed Y. –Sheikh	M	Pumwani Raidha- Pumwani	15-4-2010
Mohamed, M. - Sheikh	M	Pumwani Raidha- Pumwani	15-8-2010
Mohammed, H. –Member	M	Ladhis-NCBD	15-4-2010
Mohammed, R. –Librarian	M	Jamia Library	12-03-2012
Mukuru , A. –Sheikh	M	Huruma Mosque- Huruma	12-10-2010
Musa , A. K. - Sheikh	M	Parkroad Mosque- Parkroad	3-10-2010
Musa, M.	M	Parklands-Parklands	17-5-2010
Musa, M. -Member	M	Parklands	6-2-2010
Musaad , A.–Member	M	Muthurwa Mosque- Muthurwa Area	6-3-2010
Mustafa , I. - Sheikh	M	Parkroad mosque- Parkroad	15-1-2012
Mustafa , I. – Member	M	Eastleigh	1-2-2012
Mwangi , A. - Member	M	Karioko Mosque- Karioko	12-3-2012
Mwinyi, M. –Member	M	Darul-Baba Ndogo	12-3-2012
Ng'ang'a , H. -Member	M	Ladhis - NCBD	4-1-2011
Njuguna , A. –Member	M	Muthurwa-NCBD	15-4-2010
Noor , E.– Sheikh-	M	Imtiaz	4-4-2011
Omar , A. - Shiekh	M	Muthurwa Mosque-Muthurwa	25-4-2010
Omar, N. - Member	M	Jamia Mosque-NCBD	3-10-2010

Osman, M. - Sheikh (Secondary School Teacher)	M	Muthurwa Mosque- Muthurwa	16-2-2010
Othman , A. - Imam	M	Landhis Mosque- NCBD	15-2-2010
Rahman , N. - Member	M	Darul-Baba Ndogo	17-1-2012
Rahman, N. - Sheikh	M	Darul-Baba Ndogo	6-2-2010
Shukri, M. - Imam	M	Parklands Mosque-Parklands	16-3-2011
Shwaleh, M. -Imam	M	Muthurwa Mosque- Muthurwa	15-4-2010
Swalihu , A. -Imam	M	Jamia- NCBD	15-3-2010
Tusmo , O.	F	Jamia NCBD	10-1-2012
Umar , A. -Member	M	Eastleigh	16-1-2012
Umar, M. -Member	M	Mathare Mosque- Mathare	15-1-2012
Wario, I. -Member	M	Ladhis-NCBD	6-2-2010
Yusuf, A. – Sheikh	M	Riverside Mosque	4-1-2011
Yusuf, M. - Sheikh	M	Pumwani Raidha- Pumwani	12-10-2011

GLOSSARY

Adalah: Divine Justice of Allah

Ahl al-kitab: People of the Book who include Christians and Jews

Al-Salamu Alaikum: Peace be on You

Amanah: Trust

Cruciare: To mark with a cross

Da'wah: call or outreach

Deus le volt: God wills it

Ghusl: Complete ablution

Ghusl: Complete Muslim mandatory ablutionafter sexual intercourse, orgasmic discharge, completion of the menstrual cycle, giving birth, and death by natural causes.

Glossolalia: Greek *glōssa*, "tongue," and *lalia*, "talking," "speaking in tongues," ecstatic utterances usually of unintelligible sounds made by individuals in a state of religious excitement.

Hadith: Prophetic tradition, an account of the what the prophet Mohammed said or did, a second in authority to the Quran

Hafiz: A Muslim who has memorized the Koran: a title of honor

Heterais glossais: Other tongues. This was the normal Greek phrase for foreign languages.

Hijab: The common Arabic term for the veil worn by women.

Huffaz:plural of *Hafiz* - Muslims who has memorized the Koran: a title of honor

*Imam***:**Sunni perspective isMuslim religious leaders who conduct prayers in Mosque and have responsibility of teaching Muslims' congregation religious ideals as enshrined in the Qur'an and Hadith.

*Imam***:**TheShiites perspective equates it toa spiritual leader of Muslims within the linage of Prophet Mohammad, especially Ali.

Jihad: Comes from the Arabic root J-H-D, which carries the meaning "struggle" or "strive" "struggle for Allah's sake" mostly used for religiously sanctioned wars or a struggle to practice one's faith in the face of obstacles.

Jizya: Taxes,protection levy

Jizya: The poll-tax levied on non-Muslims by Muslim authority

Karamah: Human dignity

Khilafar: Trusteeship

Madrasa- A place of study of the essentials of Islamic faith and obligation of a Muslim believer.

Masjid:Mosque

Masjid: Arabic name for mosque literally meaning a place of prostration in worship.

*Mihadhara***:** Muslim open air preaching popularly referred to as a public   lecture, a public talk, or a discourse.

Salat: prayer five times a day – a Muslim is supposed to pray five times a day as follows shortly before sun-rise, mid-morning, noon, mid-after-noon, and after sunset.

Shalom (Hebrew): means soundness, health, prosperity, well-being and good relation to both human and God.

Sharia, shir': literally means the path leading to watering place, symbolically signifying a way to the very essence of life, the highway of good life. The religious law of Islam

***Sheikh or shaykh*:** Arabic term literaly meaning "old man" **-** theShiites perspective equates it toa spiritual leader of Muslims within the linage of Prophet Mohammad, especially Ali.

Shi'a: a group of Islam claiming Ali, the son-in-law and cousin of Prophet Muhammad as the successor and head of Muslim community.

Shirk: ascribe a partner or partners to Allah

Shura: Consultation in decision making

***Suni*:** a Muslim who follows the Sunna, the precept and practice of the Prophet Muhammad and the early leaders of Islam, as recorded by the tradition.

Tawhid: monotheism in Islam; absolute unity of Allah,

Tawhiid: Absolute unity of the concept of oneness of Allah.

***Umma*:** Arabic name denoting **t**he congregation or community of faith in Islam (community of believers).

Walayahh: unconditional love

Wudu:a partial ablution of washing or cleansing some part of the body such as faces, hands to the elbows, rubbing head with water and wash your feet to the ankles as a religious rite.

Zakat: the alms tax obligatory for all Muslims worth 2.5% of ones wealth to the less fortunate, stranded travellers and substance of new coverts, those who collect zakat, and the spread of Islam

APPENDICES

Appendix 1:Questionnaire

Department of Religious Studies
School of Humanities and Social Sciences
Kenyatta University
P.O. BOX 43844-00100, Nairobi
Mobile: 0729 544 586
E-Mail: mpatann@yahoo.com; pkamau@anu.ac.ke; patrickm.kamau@yahoo.com
Dear Informant,

<u>Research Questionnaire</u>

Attached is a research questionnaire for a Ph.D. project entitled: "Christian-Muslim dialogue with Special Reference to Pentecostals and Muslims in Nairobi." The researcher is registered in the above named university. The project examines the Biblical and Islamic teaching on Christian-Muslim dialogue as well as the role of religious organizations in fostering interfaith dialogue particularly in Nairobi. It assesses the relationship between Pentecostals and Muslims and their response to interfaith dialogue. It further explores a possibility of how Christian-Muslim dialogue would become a practical model for both Pentecostal Christians and Muslims in cooperating to build a harmonious human community that respect each other's' differences and particularities in Nairobi.

For the purposes of this study, we have considered different categories of informantsincluding (i) Muslims Religious Leaders (ii) Christian Religious Leaders (iii) Administrators in Religious Organizations and (iv) Committee Members of Churches and Mosques in Nairobi.

You are kindly requested to voluntarily and sincerely give your comments/responses to questions raised. Your sincere response will determine the success of the project. You are assured that the data collected will not be used for any other purpose other than academic study pointed out above.

Thanks you in advance
Patrick M. Kamau
Reg. No. C82/10695/2007

A 1: Questionnaires and Discussion Guides for Christian Religious Leaders
Background Information
1.   Names (optional) …………………………………………..date………
2.   Gender: Male ___   Female __Location (Constituency and Ward)
         ……………………….
3.   Level of education (optional)
    a. None ___   (b) Primary ___   (c) Secondary ___   (d) Post-Secondary ___
        (d) University __ (f) Others _____

A) Questionnaire for Pastors
1. Which is your church of affiliation?
        a) Christian Community Church _____ b) Deliverance Church _____
        c) Jesus Evangelistic Ministries_____ d) Jesus is Alive Ministries_____
        e) Jubilee Christian Centre_____f) Maximum Miracle Centre_____
        g) Neno Evangelism Ministries _____h) Pentecostal Free
        Church_____
        i) Redeemed Gospel Church_____ j) Vision Evangelistic ministries____
        K) Others _____
2. For how long have you served as a Christian leader in the same church in Nairobi_?
3. Does the Bible say anything about inter-faith dialogue? i) Yes ___ ii) No ____
    a) If Yes, does it state how Christians should be engaged with people like
        Muslims? ____
    b) State some verses which are in favor of interfaith dialogue-
4. Have you had any theological training? i) Yes____ ii) No_____
    a) If Yes, were you taught about inter-faith dialogue in your college years?
        i)Yes____ ii) No_____
    b) If Yes, state what were you taught _____

5. Is there any conflict between Pentecostal Christians and Muslims? i) Yes____ ii)
No_____.
A. If Yes,
        a)   What is the nature of such conflicts?
        b) What is the impact of such conflicts on the relationship between Christians
            and Muslims?
        c) Does your church get involved in dialogue with Muslims?
        d) How does your church get involved in solving such conflicts?
6. a) How would you describe the relationship between Pentecostal Christians and
Muslims in   Nairobi North District?
        i) Excellent ___ ii) Good _____ iii)Poor___ iv) Very Poor _____
        b) Exaplian your answer above
        c) How would you help in enriching effective relationship if it is very poor?
7. Are there any Christian structure or programmes that teach or promote peaceful co-
        existence with Muslims? i) Yes __ ii)No __
    a) If Yes, name them _____
    b) If No, give suggestions as what can be done to form Christian structures to
        promote dialogue.
8. What are some of the challenges to inter-faith dialogue between Pentecostal
Christians and Muslims?
9. Suggest possible ways to enhance peaceful Christian-Muslim coexistence.

B) Questionnaire for Imams/Sheikhs

1. Your position in the mosque
    a) Imam ___Sheikh___ Location Constituency and Ward_____
    b) Other (specify) _____
2. Which of the following Mosque do you serve?

        a) Almin Mosque _____   b) Imtiaz Mosque _____
        c) Jamia Mosque _____   d) Landhis Mosque_____
        e) Muthurwa Mosque _____   f) Pangani Mosque _____
        g) Parkroad Mosque _____   h) Parklands Mosque ___
        i) Pumwani Raidha Mosque ___   j) Safy Mosque ___
        K. Others_____

3. a) Does the Qur'an say anything about inter-faith dialogue? i) Yes __ ii) No __
    a) If Yes,
        i) State the verses which teach on Muslims relationship with other faiths?
        ii) How does it teach how Muslims should associate with Christians?
4. What form of theological training have you been exposed to?
5. a) Were you taught about inter-faith dialogue in your training?i) Yes _ ii) No _
    b) if Yes, what were you taught?_____
6. Do you think there are any conflicts between Muslim and Christians? i) Yes____ ii) No_____
    a) If Yes, how does your mosque get involved in solving such conflicts?
    b) Does your mosque get involved in dialogue with Christians? i) Yes____ ii) No_____
7. a) In your view how is the relationship between Muslims and Christians?
        i) Excellent ___ ii) Good _____ iii) Poor___ iv) Very Poor _____
        b) How would you help in enriching effective relationship if it is very poor?
8. a) Are you aware of any Muslim religious programmes that teach or promote peaceful co-existence with Christians? i) Yes____ ii) No_____
    b) If Yes, name them _____
    c) If No, give suggestions as what can be done to form Muslims structures to promote inter-faith dialogue.
9. What are some of the challenges to inter-faith dialogue between Muslims and Christians?
10. Suggest possible ways to enhance peaceful Christian-Muslim co-existence.

C) Discussion Guide for Program Coordinators of Christian and Muslim Religious   Organizations

1. Which organization do you work for? _____
2. How long have you been working in the organization?
3. What are the main responsibilities of your organizations in enhancing Christian-Muslim dialogue?
4. a) Are you aware of any conflict between Christian and Muslims? i) Yes____ ii) No_____
    b) If Yes, did your organization initiate any meeting to discuss about it? i) Yes____ ii) No_____
c) If yes, what are some of the resolution reached at?
6. a) Has your organization been involved in any meeting on Christian-Muslim dialogue? i) Yes___ ii) No_____
    b) Which organization initiated or planned the meeting?

7. What are some of the challenges your organization faces in its attempt to enhance effective Christians-Muslims dialogue in Nairobi?
8. Which programmes have you initiated to enhance Christian-Muslim dialogue in Nairobi?
9. What are some of the strategies that could help the churches strengthen Christian-Muslim dialogue?

D) Discussion Guide for Church Committee Members
 1. In your work place, do you work with Muslims? i) Yes_____ ii) No_____
    a) If Yes, how you rate your relationship with Muslims?
       Excellent ____ Good _____ Poor____ Very Poor _____
2. Are you aware of any conflicts between Christians and Muslims? i) Yes__   ii) No_____
    a) If Yes, how does it affects their relationship, especially in places of work?
    b) How does your church get involved in solving such conflicts

3. Are there any efforts being made by your church to promote Muslim-Christian-dialogue?   i) Yes__   ii) No_____
        a) If yes, what are some of the efforts being made?
4. What are some of the challenges to inter-faith dialogue between Pentecostal Christians and Muslims in Nairobi North District?
5. What strategies could help Pentecostal churches strengthen Christian-Muslim dialogue?

E) Discussion Guide for Mosque Committee Members
1. In your work place do you work with Christians? i) Yes__   ii) No_____
    a) If yes, how you rate your relationship Christians?
       Excellent ____ Good _____ Poor____ Very Poor _____
2. Are you aware of any conflicts between Muslims and Christians? i) Yes__   ii) No_____
    a) If Yes, how does it affects their relationship, especially in places of work?
    b) How does your mosque get involved in solving such conflicts
3. Are there any efforts being made by Muslims to promote Christian-Muslim dialogue? i) Yes__   ii) No_____
    a) If Yes, what are some of the efforts being made?
4. What are some of the challenges to inter-faith dialogue between Muslims and Pentecostal   Christians in Nairobi North District?
5. What strategies could help the Muslims to reinforce Christian-Muslim dialogue?

Appendix 2: Nairobi North District Administrative Boundaries
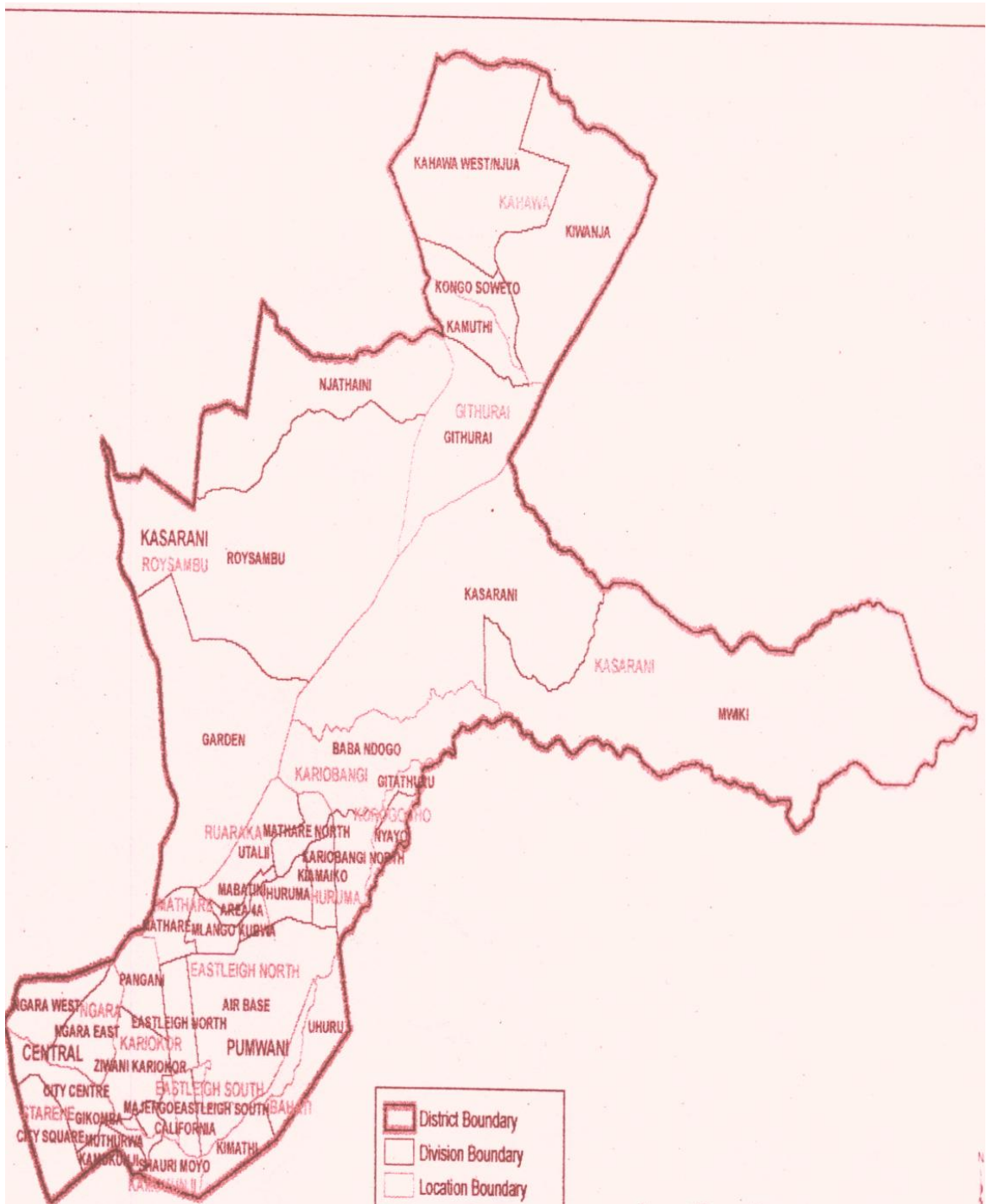
Source: KNBS, 2008

Appendix 3:

James M. Arlandson provides a more detailed timeline of Muslim Crusades in his article, The Truth about Islamic Imperialism, but here are just a few of the territories they conquered: after Muhammad's death in 632 AD. Muslim Crusades went on to conquer polytheists in Arabia, took control of Ullays (Iraq),defeated Byzantines at Yarmuk, Syria; besieged Damascus; defeated Iraq at al-Qadisiyyah; conquered Jerusalem taking it from the Byzantines; conquered Iran, conquered Egypt; took control of Syria and Palestine; conquered Cyprus, took control of Tripoli in North Africa and established Islamic rule in Iran, Afghanistan, and Sind; conquered Indus Valley; conquered Cordova, Spain where it became seat of Arab governorship; conquered Morocco; destroyed non-Muslim prayer houses and the Church of Mary Magdalene in Jerusalem; conquered Sardinia, Palermo and Southern Italy, conquered Sicily; defeated Byzantines in Anatolia; conquered western Ghana;, not to mention the turf wars amongst the Islam leaders and their families during the period of 632 AD to 1094 AD. Over four-hundred and sixty-two years of jihad imposed upon Christians, Jews and other Non-Muslims. (Arlandson, J. M. Timeline of the Islamic Crusades; The Truth about Islamic Imperialism. http://answering-islam.org/Authors/Arlandson/crusades_timeline.htm. Friday, June 07, 2013

Appendix 4

PAGE 2

THIS IS TO CERTIFY THAT:
Prof./Dr./Mr./Mrs./Miss/Institution
Patrick Mburu Kamau
of (Address) Kenyatta University
P.O.Box 43844-00100, Nairobi.
has been permitted to conduct research in

	Location
	District
Nairobi	County

on the topic: Christian – Muslim Dialogue with
particular reference to Pentecostals and
Muslims in Nairobi, Kenya.

for a period ending: 31st December, 2013.

PAGE 3

Research Permit No. *NCST/RCD/14/013/1457*
Date of issue   *11th September, 2013*
Fee received   *KSH. 2000*

....
**Applicant's
Signature**

....
**For: Secretary
National Commission for Science
Technology & Innovation**

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice

REPUBLIC OF KENYA

NACOSTI

National Commission for Science, Technology and Innovation

RESEARCH CLEARANCE PERMIT

Serial No. A **00167**

CONDITIONS: see back page

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: admissions-graduate@ku.ac.ke
dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530

Our Ref: C82/10695/07

Date: 13th February, 2009

The Permanent Secretary,
Ministry of Higher Education, Science & Technology,
P.O. Box 30040,
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION
MR. PATRICK MBURU KAMAU - REG. NO. C82/10695/07

I write to introduce Mr. Patrick Mburu Kamau who is a Postgraduate Student of this University. He is registered for a Ph.D. degree programme in the Department of Philosophy & Religious Studies in the School of Humanities & Social Sciences.

Mr. Kamau intends to conduct research for a Thesis entitled, **"Christian-Muslim Dialogue with Particular Reference to Pentecostals and Muslims in Nairobi, Kenya."**

Any assistance given will be highly appreciated.

Yours faithfully,

JOHN M. ODONGI
FOR: DEAN, GRADUATE SCHOOL

JMO/cww

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